BAPTIST HERITAGE
IN
ATLANTIC CANADA

Volume 1

The Diary of Joseph Dimock

Edited by
GEORGE E. LEVY

BX
6495
.D53A33

Published by
LANCELOT PRESS
for
ACADIA DIVINITY COLLEGE and
BAPTIST HISTORICAL COMMITTEE

NUNC COGNOSCO EX PARTE

THOMAS J. BATA LIBRARY
TRENT UNIVERSITY

THE DIARY OF JOSEPH DIMOCK

BAPTIST HERITAGE IN ATLANTIC CANADA

Documents and Studies

A Series Sponsored by

Acadia Divinity College
(Wolfville, Nova Scotia)

and

Baptist Historical Committee
(United Baptist Convention of the Atlantic Provinces)

VOLUME 1

EDITORIAL COMMITTEE

Jarold K. Zeman, Chairman
(Acadia Divinity College, Wolfville, N.S.)

Phyllis R. Blakeley, Secretary
(Public Archives of Nova Scotia, Halifax, N.S.)

Barry M. Moody
(Acadia University, Wolfville, N.S.)

Robert Wilson
(Atlantic Baptist College, Moncton, N.B.)

THE DIARY

And Related Writings

of the

Reverend Joseph Dimock

(1768-1846)

Edited by

George E. Levy, B.D., Th.D., D.D.
Professor Emeritus of English Bible
Acadia University

Published by
Lancelot Press
for
Acadia Divinity College and
Baptist Historical Committee of the
United Baptist Convention of the Atlantic Provinces
1979

BX6495.D53A33

ISBN 0-88999-104-9
COPYRIGHT 1979 by Acadia Divinity College
All rights reserved. No part of this book may be reproduced in any form without written permission of the publishers except brief quotations embodied in critical articles or reviews.

Published and distributed by
Lancelot Press Limited,
P.O. Box 425,
Hantsport, N.S. Canada BOP 1PO

CONTENTS

General Editors' Preface vii

Preface (George E. Levy) 3

Introduction (George E. Levy) 7

THE DIARY

- Introductory Note 18
- Map 22
- Text 23

LIST OF MARRIAGES 109

LOOSE PAGES 138

THE BAPTIST CHURCH AT CHESTER 142

THE HISTORY OF THE LUNENBURG BAPTISTS 157

Footnotes

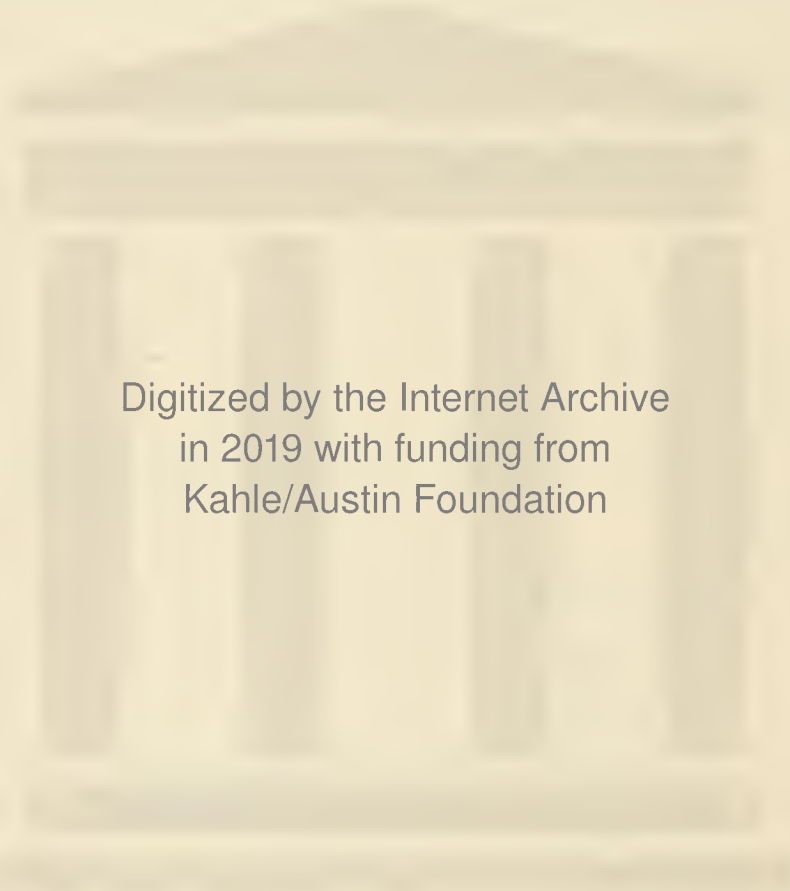
- Introduction 172
- The Diary 174
- Loose Pages 190
- The Baptist Church at Chester 193
- The History of the Lunenburg Baptists 196

Index of Persons 201

Index of Places 204

Selected Bibliography 206

328976



Digitized by the Internet Archive
in 2019 with funding from
Kahle/Austin Foundation

https://archive.org/details/diaryrelatedwrit0000dimo

GENERAL EDITORS' PREFACE

The search for personal and family roots has become a popular pursuit in our days. It has also rekindled interest in the history of local churches and denominational bodies. Roots determine both the identity and the vitality of living organisms, in nature and in human beings.

A church without the knowledge of its history is like a man who has lost his memory. Historical amnesia is a dangerous disease which afflicts much of contemporary church life. The failure to take seriously the examples and warnings of church history has been a contributing factor in the pathological deterioration of church groups into extravagant cults, such as the People's Temple at Jonestown in 1978. With tragic irony, the sign posted above the throne of "Dad Jones" read: "Those who do not remember the past are condemned to repeat it."

The psalmist prayed: "I remember the days of old, I meditate on all that Thou hast done" (Psalm 143:5 RSV). His reflection on the pilgrimage of God's people in previous generations was not unique. All Israelites were admonished by the Law: "You shall remember all the way the Lord your God has led you..." (Deuteronomy 8:2). The faith of the ancient Hebrews was rooted in the historic events recorded in the Old Testament. Similarly, the convictions and commitment of Christians arise from "The Good News of His Story" preserved in the New Testament. In contradistinction to most other major religions, Christianity is anchored in history.

The purpose of the series BAPTIST HERITAGE IN ATLANTIC CANADA is to make available, over a period of years, a collection of primary sources and critical studies

dealing with the historical development and some current expressions of the Baptist witness in the Atlantic region of Canada.

In the three Maritime provinces (Nova Scotia, New Brunswick and Prince Edward Island) Baptist congregations have existed for more than two centuries, and in several counties constitute the largest religious body today. By contrast, Baptist churches were introduced to Newfoundland only three decades ago. Through migration, family ties, exchange of leaders and other means of contact, Baptists of the Maritime provinces have exerted significant influence on the spiritual and cultural life in Central and Western Canada, as well as in the Eastern United States, particularly in New England. Most materials planned for publication in the series should, therefore, be of more than regional interest.

"History, to be above evasion or dispute, must stand on documents, not on opinion." This familiar dictum by Lord Acton made in his inaugural lecture on the study of history at Cambridge (June 11, 1895) provides an appropriate motto for the new series.

The Baptist Historical Collection in the Vaughan Memorial Library of Acadia University contains numerous manuscripts and printed sources, such as personal diaries and journals, correspondences, biographies, local church records, association and convention documents. A few important records, such as "The Journal of the Reverend John Payzant," are preserved in other archives in the Maritime provinces. They have been accessible to historians and other interested persons but most of them have yet to undergo competent scholarly assessment. While many records relate only to local communities, others include information of more general interest.

The selection of *The Diary of Joseph Dimock* as the first volume of the new series is significant for two reasons. Joseph Dimock was the first Baptist minister born (1768) and ordained (1793) in Canada. His manuscript has been transcribed and edited by Dr. George E. Levy. In choosing Dr.

Levy's labour of love as the inaugural volume, the Editorial Committee wishes to recognize his eminent contribution to the study and interpretation of Canadian Baptist history, both as the author of the first scholarly history of Baptists in the Maritime provinces and as a former editor of *The Maritime Baptist*. In the final preparation of the editorial apparatus and throughout the publication process, Professor Barry M. Moody rendered valuable assistance. Miss Carol Anne Janzen, Secretary of the Baptist Historical Committee, compiled the index. To both of them we express our appreciation.

The Editorial Committee formulates general policy and guidelines for the series, and selects works to be published. Editors or authors of particular volumes assume full responsibility for the content and quality of their work.

The publication of the series is sponsored by Acadia Divinity College and the Baptist Historical Committee of the United Baptist Convention of the Atlantic Provinces, in cooperation with Lancelot Press (Mr. William Pope). Their grants made possible the publication of the first volume. Gifts for the project will be appreciated and will make it possible for the Editorial Committee to publish additional volumes without undue delays. Donations may be sent to Acadia Divinity College (Wolfville, N.S., BOP IXO) and designated for "Baptist Heritage Publication Fund."

"Remember your leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith. Jesus Christ is the same yesterday and today and forever" (Hebrews 13:7-8 RSV).

Easter 1979

Jarold K. Zeman
Chairman
Editorial Committee

THE DIARY

And Related Writings

of the

Reverend Joseph Dimock

(1768-1846)

GEORGE E. LEVY, B.D., TH.D., D.D.

Born at Sherwood, Nova Scotia.

Studied at Acadia University, McGill University and United Theological College, Montreal.

Attended lectures at the Universities of Basel and Zurich, Switzerland.

Ordained Baptist minister; pastor of churches in Nova Scotia, Montreal and New Brunswick, 1927-1942.

Served as editor of the *Maritime Baptist,* 1943-1947.

Established the Department of English Bible at Acadia University in 1947, and remained head until retirement in 1970; named Professor Emeritus.

Author of *The Baptists of the Maritime Provinces 1753-1946* and of numerous articles for religious and secular press.

Lives in retirement in Wolfville, N.S.

PREFACE

At long last, the venture I embarked upon more than three years ago as one for my personal satisfaction, viz., the transcription of the *Diary* of the Reverend Joseph Dimock, has produced a rather lengthy manuscript including more than the *Diary*. Now, having received the approval of an editorial committee, it is ready for publication.

If a dedication is in order, I dedicate the results of my labours — and of those who so willingly gave me assistance — to the memory of the co-labourers with Joseph Dimock in establishing at Chester and near-by areas one of the first centres of Baptist witness in Nova Scotia. Among those co-workers were ancestors on both my father's and my mother's side of my house.

I tender my thanks to a considerable number of persons who aided me in my efforts. The first of these was my niece, Helen Mae Levy, who in a holiday period typed from my transcript of a section of the *Diary*. The same gratitude goes to members of the Vaughan Memorial Library staff at Acadia University, especially David D. Drake, B.A.,M.L.S. and Patricia L. Townsend, B.A. for their ready responses to numerous requests for source material.

There were others who helped me to a more limited extent: Professor John Connor, Acadia University, for light on the currency used by Joseph Dimock on his travels; to Professors Edward A. Eagles and Allister L. MacDonald, Acadia University, English Department, in ferretting out possible origins of poetical quotations and some strange terms Mr. Dimock used; to Professor M.R.B. Lovesey, Acadia

Divinity College, in helping me locate several unfamiliar Biblical passages; Dr. Phyllis Blakeley and Dr. C. Bruce Fergusson (since deceased) of the Public Archives of Nova Scotia for assistance in a vain effort to decode cryptic symbols Mr. Dimock added to his records of the marriages he conducted, mostly at Chester; Mrs. George Payson Rowell, of Atlleboro, Massachusetts, for her very generous assistance in providing material for the map giving the location of places visited by Joseph Dimock during the extended New England tour narrated in the *Diary*; and Dr. Barry M. Moody, Acadia University, who completed the map beyond the stage I had a hand in it. To one and all of the above my sincere thanks.

Early in my research on the Dimock material, my efforts came to the attention of the Historical Records Committee (the name since has been changed to Baptist Historial Committee) of the Atlantic Baptist Convention, and was urged to continue my work with a view to its publication in book form. The Committee, guided by Dr. J.K. Zeman, Professor of Church History, Acadia Divinity College, went on to make the necessary arrangements with the Lancelot Press, Hantsport, N.S. for publication, and chose the forthcoming publication as the first in a Baptist Heritage series that would explore more fully the field of Baptist witness in the Maritime Provinces. In addition to Dr. Zeman, the other members of the editorial committee were Dr. Barry M. Moody, Dr. Phyllis Blakeley, Dr. Robert Wilson, Atlantic Baptist College, Moncton; all members of the Baptist Historial Committee.

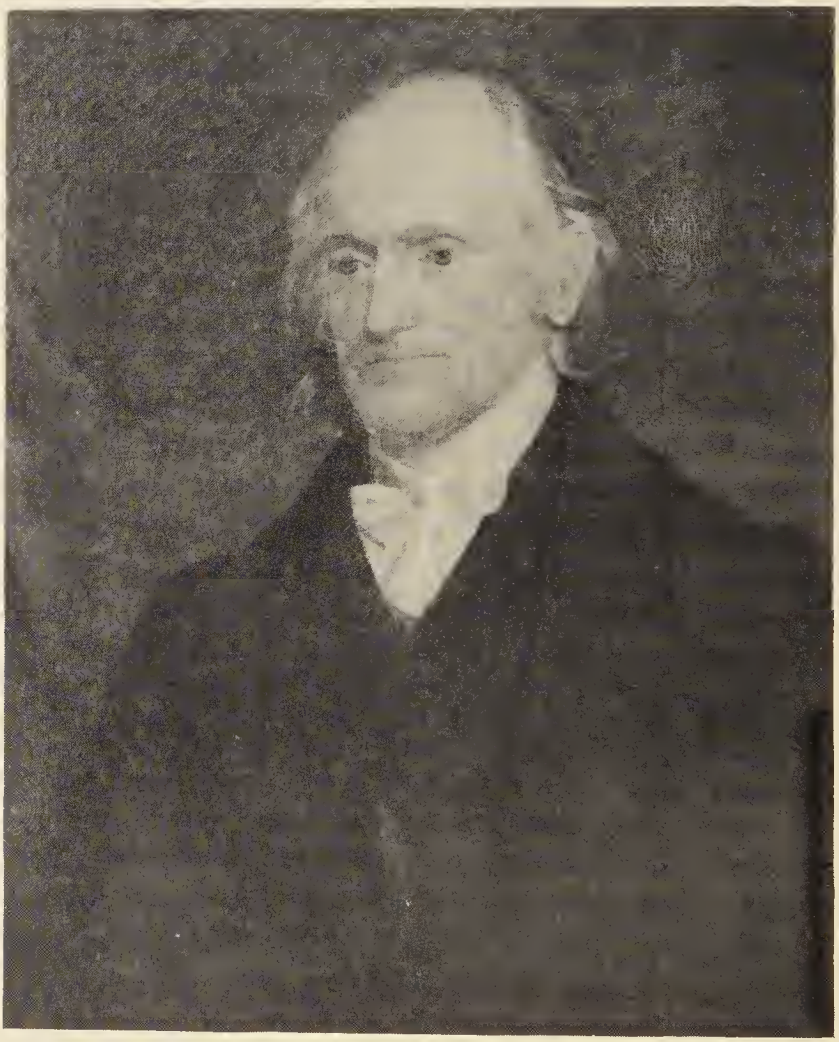
In addition to those named above, my thanks go to Miss Marjorie A. Wickwire, B. A. who provided assistance throughout the entire venture. Her role was that of secretary and typist. Actually if would be more just to say, she was a collaborator. She typed the entire manuscript twice at least and made additional copies, and in the process of revising the editorial material, typed parts of the manuscript three or four times. As a former librarian at Acadia, and well acquainted with source material of Baptist history in the Maritimes, and

her good judgment in the proper arrangement of the completed material, made her an invaluable assistant.

Let it be known, that all the work on this venture to date has been voluntary; no remuneration asked, none received.

13 Prospect Street
Wolfville, N.S.
New Year's Day, 1979

George Edward Levy



Joseph Dimock

Copy of the portrait owned by
Acadia University, Wolfville, N.S.

INTRODUCTION

The writings of the Reverend Joseph Dimock (1768-1846) contained in this volume are: first, his diary and several loose, undated pages that have been carried along with it; second, a twenty-seven page account of Baptist work at Chester, Lunenburg, and Tancook, the last entry being June 12, 1846; third, an incomplete account of his services at Lunenburg and in several near-by centres, dealing mainly with the opposition he encountered there at an early stage in his ministry.

The author of these records has a place all his own in the story of Baptist witness in the Maritime Provinces of Canada. He was the first native-born minister ordained in the Baptist denomination in what is now Canada.

The ancestor of the Dimocks in the New World was Elder Thomas Dimock[1] who came from England in 1637 and settled in Barnstable, Plymouth County, Massachusetts.[2] His son, Shubael, the only one of his children to reach adulthood, became the father of Shubael II, the father of Shubael III who in turn became the father of Daniel (1736-1805).

Shubael III (1708-1781) was born at Mansfield, Windham County, Connecticut, where his family had moved sometime previously. He joined the Church of the Standing Order, that is, the Congregational Church, to which his parents belonged and proved himself to be a godly, substantial type of citizen.[3] Thrice married, he was the father of eleven children, of whom Daniel was the oldest. The father and, in time, the son Daniel became widely known as lay preachers. Both had been greatly influenced by the preaching of George Whitefield (1714-1770) and Jonathan Edwards (1703-1758)

and other revivalists of the Great Awakening.[4] These influences led Shubael and Daniel to become closely associated with the Separatist movement.

These new loyalties gave rise to strained relations between the Dimocks and the Church of the Standing Order. Various points of controversy claimed attention in public and private life: freedom of conscience and its biblical basis and scope; who were the proper subjects for baptism; the mode of baptism; who might properly be admitted to communion; who might be ordained to the Christian ministry; and the entire question of taxes paid for the support of the Church of the Standing Order.

On occasions both father and son were fined and imprisoned, and in default of paying the fines were forced to submit to the seizure of their property. By the time Daniel had reached his early twenties he had resolved to look for a place where he could hold his religious views and practise them without hindrance, or at least with less hindrance. In an effort to achieve this objective he did what many New Englanders were doing,[5] he went to Nova Scotia where freedom of religion was at least promised by the government. His visit in 1758 impressed him so favourably that he came back the next year with his father and mother and took up quarters at Falmouth on the Falmouth side of the Pisiquid, now the Avon River.

The newcomers at once gave evidence of their ability and entered into the civic and religious life of the region so recently occupied by the Acadians. Shubael was chosen moderator of the town meeting — a New England institution which the immigrants brought with them to Falmouth. Back home Shubael had been a deacon in the Separatist Church at Mansfield, and now soon began lay-preaching, ably assisted by Daniel.[6]

Following a brief residence at Falmouth the Dimocks moved to Newport, a large tract of countryside east of the Pisiquid. Here Daniel married a cousin, Betsy Bailey. Joseph, oldest of their eleven children, was born December 11, 1768.

The evangelistic efforts of Shubael and Daniel were greatly strengthened by two visits from the brothers John and James Sutton, ordained Baptist ministers from New Jersey. The first visit was in 1763 and 1764, the second in the mid-

1770s. Also, the first Sutton visit corresponded in time with the noted visit of Ebenezer Moulton of Yarmouth to Horton and Cornwallis where he succeeded in organizing a Baptist church.[7] The Baptists had been active in New England since the mid-seventeenth century, so Shubael and Daniel Dimock were familiar with the Baptist position—and were perhaps already oriented towards it.[8]

Although Shubael held to believer's (adult) baptism, he would not consent to baptism by immersion, neither would he agree to Daniel's immersion until the latter was in his mid-twenties. Daniel's baptism probably took place during the first visit of the Sutton brothers. Finally, when Shubael was nearly seventy he was immersed by his son, Daniel, an ordained elder, but not yet a minister, in the Kennetcook River.

Henry Alline, the New Light herald of the Gospel,[9] recorded in his journal that on September 27, 1776, he assisted in the organization of a church at Newport "gathered both of Baptists and Congregationalists," and also that a month later he returned to take part in the ordination of two elders. The Rev. John Payzant, Alline's brother-in-law and the only one of the New Light ministers who worked with the Baptists but did not become one, provided some most illuminating and welcome details of this latter event.

Nowhere in what he left on record did Joseph Dimock give many details of his early life at Newport, or indeed of his private life elsewhere. With sensitiveness typical of one endowed with the Puritan conscience nourished by Calvinistic doctrine, Dimock looked back at times with deep regrets to the rebellion and follies of his youth. And so did John Bunyan, Henry Alline, John Payzant and legions of others similarly conditioned.

Joseph Dimock probably never had a year of formal schooling. Late in life, he wrote with gratitude that God "had placed me in a land of Bibles—committed me to the care of Christian parents—my father, a Baptist preacher who taught me the need of a Saviour & how undone I must be without him—gave me a common education though small, beyond any one of my Associates in the village where I lived." To this he added, also with gratitude, that he was taught to repeat the

Assemblies Catechism every day and all the answers but one, which he had blotted out—that one having to do with the subjects for and mode of baptism.[10]

It would be interesting to know what books were available to young Dimock. He certainly knew the Bible and continually wove passages from it into the writings he left behind. But did the Dimock household have any of the works we now deem as religious classics? There certainly are echoes of Bunyan's *Pilgrim's Progress*. Dimock surprises us at times by some of the words he used, such as lambent, chameleon. He levelled criticism, in one instance very sharply against his "Unkle" Bailey, for preachers wrestling texts out of their setting to make them mean what they wished. It was a due sense of humility rather than of pride that made him recall how frequently even when young, people directed questions to him they would not ask others.

Joseph Dimock's conversion experience was in 1785, in his seventeenth year. Two years later he went to Horton to receive baptism by immersion after a statement of his religious experience. The Rev. Nicholas Pierson, the pastor of the church, was the officiating minister. One wonders why he had not been baptized by his father who, as recorded above, was an elder ordained to baptize according to the Baptist position.[11]

The young convert began to preach in April, 1790 and at once entered upon an itinerant ministry, travelling through present day Digby, Annapolis, Cumberland, Lunenburg and Queens counties. One of the perilous experiences of his ministry came in these early years. He was going on snowshoes from Windsor to Chester by the cross-country road when near nightfall he became confused in his directions and was forced to spend the winter's night alone in the woods. He kept himself awake by moving about continually, then in the morning found his bearings and proceeded without further mishap.[12]

In June 1793 Dimock was engaged in a preaching mission in Queens County when a messenger from the Baptist Church at Chester arrived saying the church was considering the young evangelist for its pastor. Not too long previously he had been preaching at Chester, acquainting himself with the people and the area.

During the preceding thirty-five years the Dissenters from the Church of England in the Maritime Provinces had been consolidating their position. Congregational Separatists, Methodists, Baptists, were becoming increasingly vocal and establishing churches here and there. Half-way through the thirty-five year period came the conversion of two noted New Light evangelists, Henry Alline of Falmouth in 1776, and John Payzant, his brother-in-law, the same year. The New Light movement swept the region, wholeheartedly accepted by some, questioned by many, and rejected outright by others; bitter divisions occasionally followed in the wake of the movement. No one at all interested in the propagation of the Gospel could remain neutral in the face of the forceful and fervid preaching of the New Lights.

After 1776 there began to appear a whole galaxy of Baptist Fathers, all more or less influenced by the New Light position and often dubbed New Lights as a term of reproach: Edward and James Manning, Thomas Handley Chipman, Harris and Theodore Seth Harding, Enoch Towner, Joseph Crandall, Nicholas Pierson, David George, John Craig, Joseph Dimock, and others. All were more or less untutored, all came to terms with the New Light movement, all were instrumental in helping to establish churches that in time had their membership in the first Baptist Association in what was then British North America.[13]

The situation at Chester was in some respects similar to that elsewhere in the province: a variety of opinions on religious matters prevailed; itinerant preachers came and went; there was a seamy, rough side to life. But in one respect the situation was somewhat different. When a vesselload of settlers arrived from Boston, August 4, 1759, one of the newcomers was the Reverend John Seccombe who remained part of each year at Chester until his death in 1792. Seccombe was a 1728 graduate of Harvard, had been pastor of the Harvard Church (1733-1754), and was a person of considerable intellectual ability. On the first Sunday after his arrival in Chester he conducted a service of worship. The date was August 9, "a Lord's Day Fair and Pleasant" he recorded in his diary. His was probably the first sermon delivered in

Chester. His text was a fitting one for the occasion: "And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place and be disturbed no more" (KJV, II Samuel 7:10). Presumably, he used whatever place of meeting was available. Finally in 1788, when he was eighty years old he organized a church of mixed membership, Baptists and Congregationalists. This organized religious group marked the beginnings of the Baptist Church at Chester. Seccombe died October 29, 1792, thus creating the vacancy that led to the call of Joseph Dimock.[14]

Previous visits from preachers with views that more, rather than less, inclined towards the Baptist position, helped to strengthen the foundations on which in time Joseph Dimock built one of the first Baptist churches on the South Shore of Nova Scotia. Henry Alline, despite his distaste for immersion and baptism solely for adults, swept the area with his fervent New Light evangelism; with a few, but significant, changes in theological view, these converts could with relative ease become Baptists.

John Payzant visited Chester in November 1785 and found it "a dark place." He was strenuously opposed by some who regarded him as a New Light aiming to break down and destroy. However, after this and a second visit, a brief one, he could record in his journal: "There was some that was converted to God." On his second visit he was joined by "Harris Harding a young man who kept school [at Falmouth] and had promised me to go to Chester when I went". A third visit, a year later, was a mixture of disorder and of victory on a small scale. Other preachers visiting the area included Thomas Handly Chipman and Joseph Dimock and his "Unkle" Joseph Bailey who were there in 1789, both travelling the countryside on snow shoes. Following the death of Seccombe, Peter Martin, "a member of the Baptist Church at Horton," supplied for some months before plans were made to call Joseph Dimock.[15]

Then came the summer of 1793 and the messenger to Dimock in Queens County; Dimock responded immediately. In August, after a brief trial period for the young candidate, the church "which was a mixed communion, gave me a call to be

their pastor and I was set apart to the work Sept. 10th 1793." By the latter he refers to his ordination. He was a few months short of twenty-five years of age, and those mystic ties — sometimes so fragile, often so enduring — that bind an under-shepherd to his flock were not severed until Father Dimock died, June 29, 1846, after fifty-three busy, fruitful years.

At Joseph Dimock's ordination, the Rev. T. H. Chipman, pastor at Annapolis Royal, delivered the sermon from the words, "Apt to teach" (KJV, I Timothy 3:2) and offered the prayer of consecration. The Rev. John Payzant, pastor of the mixed communion church at Liverpool, gave the charge to the young minister and extended the Right Hand of Fellowship.[16]

There must have been a striking contrast between the rather youthful stripling "with his five smooth stones from the brook" and his predecessor, the aged, erudite, well-to-do preacher, three times and more the age of his successor. The latter, dedicated as he was, had little more than the rudiments of book learning. He admitted that he was a difficult preacher to follow until a congregation became accustomed to his style; he was poor in worldly goods and was continually haunted by the fear he would come far short of his commission as a minister of the Gospel. As yet he was not well known even among the Baptists. He had but three years of experience as a preacher and none as a resident pastor.

The pastorate to which Joseph Dimock came was a sprawling area along the coastline and far inland: towards Windsor on the road out from Chester, the settled sections towards Halifax, the islands off the coast, inland to Sherbrooke (New Ross) and on through Chester Basin towards Mahone Bay. His pastorate, it could well be said, was wherever there were people in need of the Gospel.

The people to whom he ministered had for the most part come from afar: New England, disbanded soldiers and civilians from England, emigrants from Germany, Holland, Ireland, a sprinkling of Acadians, sailors weary of the sea, blacks who had escaped their slave bonds, and Indians who looked upon the yet virgin land as their peculiar possession. Nothing shows more clearly the heterogeneous character of the

sparce population than the list of marriages Dimock preserved along with, or as part of his diary. And the social and economic differences were just as noticeable.

Dimock's position from the outset was somewhat ambivalent. The membership of the church was mixed: some were Congregationalists who had been baptized by a mode and at an age of which the pastor did not approve while others were Baptists who had been immersed after a profession of their faith in the saving grace of God. Through nearly twenty years, there came about a sifting of the membership, with the emphasis placed increasingly on a solely Baptist membership with close communion. It is clear from the records Dimock felt that this sifting was often accompanied by deep searchings of heart. There was a deep pathos to the way the dividing line so often cut through family circles and friendships. Finally, in 1811 the church identified itself with the Nova Scotia and New Brunswick Baptist Association and entered into the mainstream of Baptist denominational development in the Maritimes.[17]

For over a decade before 1811, the pastor at Chester was one of the strongest promoters of the Association that came into being after 1799. Joseph Dimock was named the first moderator of the Association, a significant appointment, for the body so organized was the modest foundation upon which the later Baptist organizations in Canada came to be built. He was chosen on other occasions for the same office. He missed only twice attending the annual meetings, once in 1813 "on account of the existing difficulties," that is, the dangers of travel by water during the war of 1812-14, and again in 1845 when old age and poor health kept him at home.

He died "in the harness" so to speak. While attending an evening session of the 1846 Association at Bridgetown, he was taken ill. He had contended all his days that things should be done decently and in order.[18] Ill as he was, he refused to leave the assembly room until he asked and received the permission of the chair, held that year by his old friend, the Rev. Charles Tupper. A few days later, June 29, he passed away. His remains were taken to Chester where a funeral service was conducted by the Rev. T. S. Harding and the Rev.

E. A. Crawley. Burial took place in the local Baptist cemetery. Years later the gravestone disappeared, not be retrieved for some decades, when it was found and taken to Windsor, N. S. and set up in Maplewood Cemetery by a relative.

Mr. Dimock was survived by his ten sons and daughters; viz. Joseph, Deborah, George, the Rev. David W. C., the Rev. Anthony, Bessie, Jane, Hannah and Harris. His wife predeceased him, September 29, 1839.

However much or little Joseph Dimock as pastor of the Baptist church at Chester had to do with plans initiated at Associational gatherings held there, it is a fact of some importance that it was at an Association meeting held in Chester in 1814 that a home mission programme was launched in a small way, and that the first offering of Maritime Baptists for foreign missions was taken. At the 1827 sessions at Chester, Elder Charles Tupper was chosen editor of the newly founded *The Baptist Missionary Magazine of Nova Scotia and New Brunswick* — the first Baptist publication in British North America — and it was "resolved that he should be remunerated for his trouble."[19] At the same Association, Joseph Dimock was elected to a committee which was to confer with the Presbyterian Synod with a view to establishing an institution of higher learning for the training of young ministers. This move was a step towards the founding of Horton Academy the following year.

Ten years later another association meeting at Chester resolved to support a weekly newspaper, *The Christian Messenger*, and to move the office from Saint John to Halifax. This weekly replaced the *Missionary Magazine,* and Charles Tupper, the editor, returned to the pastorate. Also, the recently formed Nova Scotia Baptist Education Society pressed its claims vigorously for the opening of a college. Founders' Day came November 15 the same year, with Joseph Dimock's name prominent among the list of the Founders.[20]

Joseph Dimock was preeminently a preacher, frequently an itinerant preacher. The longest period he was absent from his church at Chester was on a two-year tour of New England following October 1796. For the most part, this

was a refreshing kind of experience in the region of his forbears. It was not unusual for pastors, not only Baptists, to go off on such extended tours. These men were convinced that their first duty was to minister to the spiritual need of their fellow men, and the need was everywhere. With equal readiness the churches of the absent pastors were invaded, maybe taken over, by other intinerant preachers. These exchanges were sometimes fruitful in good and lasting results but they could also be provocative of jealousy and schism. Much depended on the temperament of the preachers involved. The pastor of the Baptist Church at Chester was always a man of good will. He cherished no bitterness and held no grudges.

The records of Joseph Dimock's half century and more of Christian service, whether written by himself or others, are incomplete. There are periods about which we know very little. For instance, on those long jaunts of weeks and even months how many churches did he have a hand in founding, or bringing back to life after a previous organization had lapsed? Certainly he made the Baptist Church at Chester what it came to be. He organized the Baptist Church at Lunenburg and also the one at Sherbrooke (New Ross 1831), and at St. Margaret's Bay. No one had more to do than he had with laying the foundation of the church at Tancook.

Joseph Dimock held his place in a notable company — the Fathers of the Baptist witness in the Maritime Provinces. Few of them had the advantages of much learning. They had, however, learned much in the rude, demanding school of life. They were not favoured with any quantity of worldly goods. They encountered many obstacles. The times were often lean, and travel required the utmost in physical vigour. They lived in a day when wars and rumours of war were current. Old masters were changed for new ones in many lands. New and old ideas came into conflict and frequently left doubt and uncertainty in their wake. Dimock came from a family that did well in providing recruits for the ministry: the old patriarch Shubael was an elder ordained to preach; his son Daniel was an ordained minister; Daniel's sons Joseph and George followed in his footsteps; Joseph's sons David W. C. and Anthony

completed the half dozen.

Father Dimock, as he was known far and wide among the various branches of the Christian faith, and perhaps of no faith, was in all ventures of life a man of Christlike humility. Deeds of ill will and acts of violence pained him deeply. The War of 1812-14 between the native land of his wife ("my companion" as he always referred to her), the land from which his family had migrated, and the British Dominions must have been a time of anguish to him. Among the many things he wrote, nothing revealed more clearly the measure of the man than the opening sentences of the 1815 "Corresponding Letter" to the sister Baptist Association in New England: "We rejoice that . . . the gracious Lord has caused the devouring sword to be sheathed and restored the blessing of Peace to our American continent, which will admit of our resuming our agreeable, and we trust profitable correspondence."[21]

THE DIARY

Joseph Dimock's diary is a small book, with heavy mottled cardboard covers containing entires made at various times from October 13, 1796, to December 15, 1844, about a year and a half before his death. Along with these entries, he included a list of the marriages he performed at Chester from September 4, 1794 to July 8, 1845, nearly three hundred in all. The diary also contains some miscellaneous entries, such as a copy of his ordination certificate and several loose pages, the latter written on a different kind of paper from that used in the diary. These extra pages are referred to as "the loose pages" in this transcription. In all, the frayed and somewhat battered volume contains almost two hundred and twenty pages.

The brevity of the diary at once suggests that the entries were infrequent and often far apart in time. The most complete section is the first one hundred pages devoted to the account of a prolonged visit to New England from October 13, 1796, to November 1798, during which time the author retained his position as pastor of the Baptist Church at Chester. Sometimes the entries provided a day-by-day record of the author's travels as an itinerant evangelist; just as often they are recollections in summary form of days of preaching engagements, impressions and soul-searching.

The second half of the material in diary form contains more than a due proportion of verse material, classified as poems, hymns, acrostics. Some of these pieces are by the diarist, others by unnamed persons, such as those by "a lady of distiguished talents". These various items reflect the Calvinistic theology of the period: a somewhat gloomy attitude towards the activities, religious or secular, of the believer, and

the prevailing emotionalism in religion. Despite whatever merit these compositions may have, the most charitable critics will scarcely label them as more than mediocre.

Bearing in mind the few opportunities Joseph Dimock had to secure an education, the spelling and composition of the entries are to be expected. Mostly, the spelling is bad; sentences are strung together with a minimum of punctuation, captial letters are used indiscriminately, yet seldom does the handwriting pose any problem. The diary, battered and faded though it be in places, is in a remarkably good state of preservation. As is to be expected the script is very faded in places, yet can be read with the aid of a magnifying glass. Some pages have become so loosened from the binding that their outer edges are badly frayed, leaving one to guess how the word ended, or even what it was. In the text that follow, [**] denotes a missing or indecipherable word.

Various items were omitted which one would expect the diarist to mention. He referred to his marriage in the most casual manner, merely saying that the day following the wedding he had a larger congregation than usual, because many came to see how he would perform under "the unusual circumstances". There were ten children in the family, yet the birth of no one of them is recorded; no names are given, neither are their marriages mentioned except to be included in his list of marriages, and then another minister than their father performed the wedding ceremony. The first quarter century of Dimock's ministry was a violent, stormy period in world history; the French Revolution, the Napoleonic Wars, the War of 1812-14, yet never once is there any mention of these conflicts. This is strange, particularly with reference to the third of these conflicts, when there were stirring times off the coast of Nova Scotia: to be seized by a privateer and forced to remain a prisoner was not uncommon. This brute fact may have been what deterred him from travelling from Chester to Fredericton in 1813 to attend the Association. Dimock lived during the reigns of four sovereigns no one of whom is mentioned. He referred to very few persons of the Chester area

by name. He laboured long and consistently to make the Association a real unifying factor in the witness of his fellow Baptists, yet the few times he referred to the Association concerned peace-making missions to troubled, divided churches. Again, he occupied a well-deserved place on the list of Founders of Horton Academy and Acadia College, yet he never referred to either in the records he left.

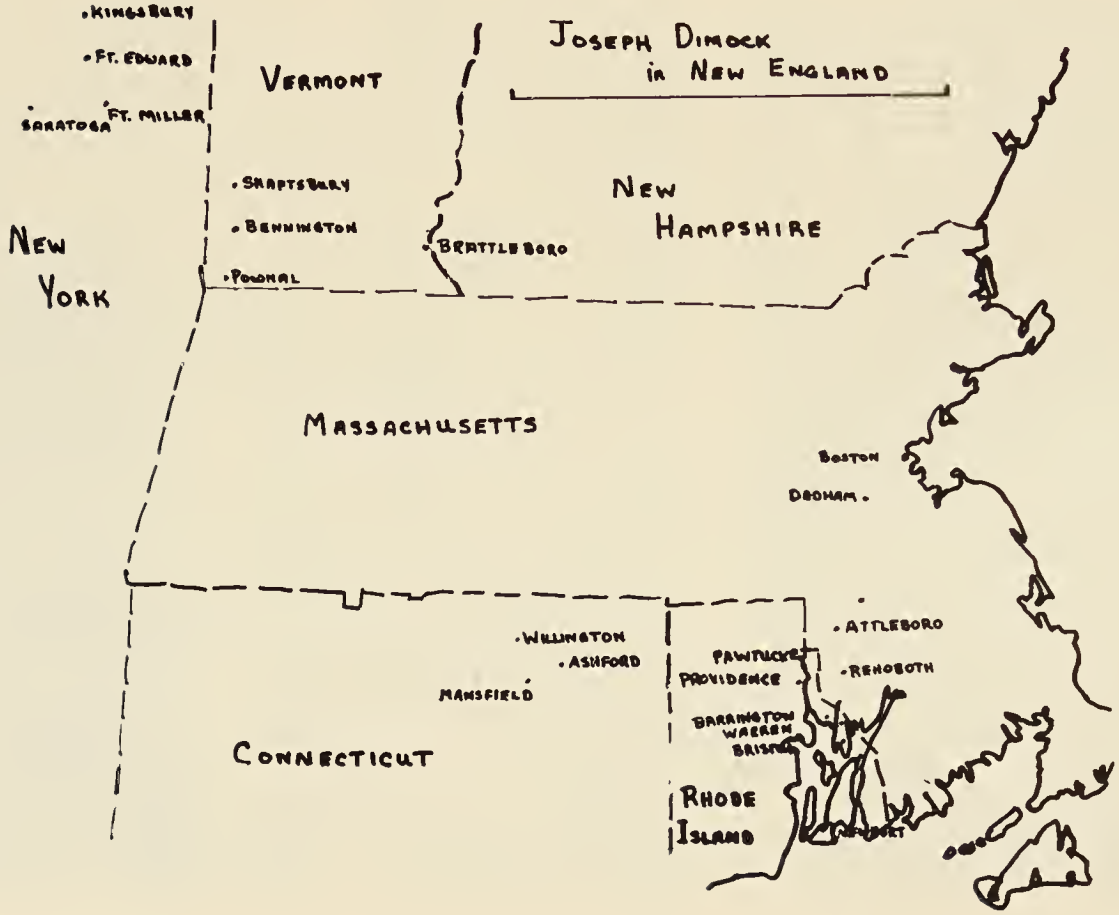
Despite these and other omissions, the items considered in this volume are not those of a mere spectator or a self-styled sage in an ivory tower. They bear the stamp of a gentle, godly pastor who was aware of the weaknesses of his kind, their pains, physical and spiritual, their hard lot in a trying age — the stamp of a pastor who was grateful to God and man for the blessings of life and felt he had a debt to pay in return.

Untutored as he was in the use of his mother tongue, there are passages here which suggest the prose, and perhaps poetry too, that Joseph Dimock might have been capable of had he had more formal training. Frequently, his sentences have a kind of lilting balance, or contrasting use of opposites that come to a gripping climax. He could not very well avoid the excessive emotionalism of the period, yet one would look long to find a passage as tender and restrained as that in which he described the sorrows of his home the day following his wife's death.

The diary, lean as it may be in places, has its merits as a help in understanding the kind of period in which Joseph Dimock lived. There are evidences here of the religious prejudices of the time, but also of gratifying signs of tolerance on the part of some who could on occasions be very intolerant. We get an insight into the difficulties under which all preachers of the Gospel laboured and of the earnest devotion of many a religious worker who did yoemen service for the Maritime Provinces more than a century and a half ago. His descriptions of the rain and snow, mud and slush of a Nova Scotia springtime make you feel their reality — the diarist was not spinning fanciful tales. His description of the superstitions that prevailed in some quarters still give one a creepy feeling. There is the utmost pathos about his references to human suffering that might have been prevented or relieved had the

physicians of the day been better trained or even more readily available.

Readers of the diary will note with interest that more than once Joseph Dimock recorded how much he paid for oats for his horse for breakfast but says nothing about how he himself fared for food and lodging. After all, he spent much of his lifetime in a part of Nova Scotia where the old adage, "He that is good to his beast, honours his God", remains quoted to this day.


KINGSBURY
FT. EDWARD
FT. MILLER
SARATOGA
VERMONT
JOSEPH DIMOCK
in NEW ENGLAND
SHAFTSBURY
BENNINGTON
BRATTLEBORO
NEW
HAMPSHIRE
NEW
YORK
POWNAL
MASSACHUSETTS
BOSTON
DEDHAM
ATTLEBORO
WILLINGTON
ASHFORD
PAWTUCKET
PROVIDENCE
REHOBOTH
MANSFIELD
BARRINGTON
WARREN
BRISTOL
CONNECTICUT
RHODE
ISLAND

Chester October 13, 1796

This day set out by the country[1] to Halifax expecting from thence to go to the States of America if the Lord will — but O how hard to part with a people so near to my heart — All here have seen the stately goings of the great God — With this people have I been despised and with this people have I rejoiced and were it not that I verily believed that God called me away I could not go against the impertunity and tears of so many that I so dearly love; but Jesus calls I must go against the calls of nature[2]— Lodged in the woods this Night with a young Man who is to return to Chester but O how often doth the Starving witness the dear affection I bear to the Saints of God in Chester — But O the prospect of seeing the God of Salvation revealing his glory among the sons of Men the language of my Heart is hear am I Lord send me- - -

Oct. 15

Last night stayed in Windsor and rode 15 miles this Morning before Breakfast where I called for Breakfast and oats for my Horse & O how sweetly did the moments pass there I felt God so present & so Shure that he was sending & such a sence of work of God that most deeply affected me — I could scarcely refrain from crying aloud for joy —

I arrived at Halifax this Night met with a young Man[3] that expects to go with me to the States — The Ship I expected to go in is gone, several opportunities seem to present But all to Disappoint me but Determine to take passage in the Schooner Charlotte of Cape Forchue Cap Barr —

Tarried here a week waiting for her the Lord opened a Door for me to preach while I was here felt some religion but not that liberty which my soul thirsts after[4] — I feel rather like one Wind bound wishing for his Desired port with full assureance in Gods own time I Shall go - - -

Sailed Saturday afternoon the evening we came to Sambro where the Schooner took in ballas then sailed till Sabbath Morning when we was passing Chester the wind came a head & we ran in at Chester I saw where even the Lord had

an Errand for me to day & Should see the way open to Do it — It seemed hard, to part again with those I had had to part with in so trying a manner just before I wished to see a people so near my heart; but feared their intreaties to stop me would be grievous to me but I came into the harbour just as they were going into the Afternoon meeting[5] we went on shore & got into the meeting just as they were Singing the second hymn much to the joy & Surprise of all present God was there & seemed to witness to some that God truly is going with me to the States where he had called me to proclaim the gospel of his Grace Sailed again Monday Morning with a fair wind after many testified their being more reconciled to my going now than before — but as soon as we loosed from Halifax & so now from Chester, I feel my soul awake as tho I was freed from prison & feel strange hope that I shall see some good Days before I return which makes my Soul rejoice even Should it be the Lords will I Should end my Days & never see my native land if only I may see Souls brought to the knowledge of the eternal God - - -

Tuesday Arived in Yarmouth after a quick pleasant passage, where I expect to wait a passage to the States. It is a great satisfaction to me to see my friends in this place it seems the most Destitute place for preachers I know of in Nova Scotia 6 or 700 people that might meet if they would; & a Number of them the Dear Children of God. It is hard to reject their intreaties to stay the winter until I told them the impression of my mind to visit Fort Edward[6] while thoughts of it often awoke my mind to think I should be favored to preach the glorious gospel of Jesus in a Strange land I do really feel it a priveledge to leave, tho contrary to Nature, all my relations and friends that are Dear to me by the ties of Nature or grace in this part of the world to sound the Name & Merrits of the Lamb to a Christless world — I spoke a passage to Boston with Capt A Hilton and then over to Argyle but I found the people verry different from when I left them 15 months ago[7] — I left saints rejoicing & sinners crying for mercy — but now saints are mournining sinners rejoiceing in vanity — it was then a glorious Spiritual Harvest but now a famine but yet it is great

pleasure to me to see those that are so near my heart by grace Divine — here I see a number that God sent me to proclaim the word of Eternal life unto before time I preached 3 times of a Sunday & once Monday because it was the last time I thought it possible that ever I should preach here I found Strength from God through the prayers of his churches, to help me on my way in the evening I could say God was truly there & his presence was better than life — While Gods people helped me on my way with their purse & there prayers may God almighty reward them & give them a full reward — — — Tuesday returned to Yarmouth where I had preached 5 times before I went to Argyle & preached again twice Thursday & once Friday found great assistance in speaking to them not knowing if ever I should see them again altho I hoped to see them in the Spring & O how it did Affect some of them in sending me away O how near & full some of them in particular & the Church in general O Lord send me now Good Speed to woo to my Master Christ Jesus, a Bride from the wild herd of mankind;[8] send me to all in thy Scattered Sheep from Shore to Shore[9] that the Name of Jesus may be inscribed on their hearts— — —

November 12 Embarked on board the Schooner Fanny commanded by Capt A Hilton

November 12th in 96 on Saturday
Across the ocean did my journey lay
And while the North wind sweetly blew
From Nova Scotia Straight I flew
In hopes to see the western Shore[10]
which I had never seen before
There to proclaim the Gospel free
which was commited once to me
A dispensation of free grace
For to impart to Human race
We soon espied the Land we Sought
The boisterous Waves to smooth we thought
We soon should land upon the Shore
And our short passage should be over
But the 15th Day we found
The winds were came untimely round

We beat the winds & seas in hast
In hopes to reach Cape-Ann at last
But just before the 16th Dawn we lift our Eys
We saw thick Darkness veil the skies
And soon the winds so fierce did blow
Double reefs we scarce could show
But soon the gale so fierce arose
The sea before the Land we chose
Three reef foresail just we bore
To bear us off safe from the Shore
All day we lay too in this tottering case
Our trembling bark did drift from the Shore apace
Some times I tryed to search and see
If I could say I'd rather be
upon the Land in Chester town
Than here be driven up and down
But seas nor Dangers could affright
From what the Lord had shown was right
Next day we saw by Noon the Land appear
For this we straightly then did stear
By night it brought us verry near
That Night in Glocester we safely lay
Where we by fogs and winds were doomed to stay
Untill kind providence saw fit to send
A fair a pleasant gale of Wind
We soon did reach our Haven long desired
on 21st we saw the place to which we all aspired
On Tuesday twas we came to Boston town
Where joyfully we let our Anchor Down
O May I bless the Lord for calms & Storms
for serean Days & for Foggy Morns

And I must say I feel the strongest asureance that God hath Some thing for us to do by unworthy me before I cross to my Native Land — O Lord prepare me for thy will — for thy Glory in all things.

November 22 visited Rev Mr Stillman[11] I found him to be liveing witness for Jesus: Altho not much awake I thought with the life of God at present — Dined there the next Day was

verry agreeably entertained their — 24 Set for providence (with my companion) came to Dedham where we heard of some people of God in Rehoboth whom we Determined to visit on the Sabbath if possible Saturday night stayed in Attleberry & before breakfast Sabbath morning came to Rehoo There I must say I found a number of liveing witnesses of the Gospel; & seemed pleased to hear the same Gospel which had made their soul free preached by one from a Distant land & another Kingdom — & it was noless joy to me to see a number that neard and knew the joyful sound of gospel grace

I preached on the 26 of November Sabbath Day in the morning (Eld Jones preached in the afternoon) & in the evening Monday evening. Tuesday evening & Wednesday Evening each of those Nights I had Drawing in my Soul after God & after souls — O What a door is open here for the Gospel — When I have preached once & cannot forbare apointing another meeting & I verily believe that God hath a number of souls here to redeem to himself I felt a tuesday evening as tho I wanted to call a number of them by name & tell them that God had called them that Night & went to providence & preached a Friday Night but felt but little the sense of God - -

In Reh-th I preached Sunday & felt the gospel truth to flow like Rivers through my soul in the evening returned to providence & preached at Elder Ganoe's Meeting house & felt the power of the Everlasting gospel & appointed to preach Monday & in the Evening at Rehoboth & Tuesday at Elder Snows Meeting house —

Thursday set out for Ashford arived there Friday 9th of December preached Sat at Eld Bolton's Meeting House & found some that could bear sound Doctrine[12] — they loved the gospel in its purity & in the evening at Capt Owen's & found great freedom in speaking went to Eld Rothburn's and preacht next Day & the Sabbath following here & at Eld Stark's & Eld Lillibrede & preach 13 or 14 times & altho they were many of them complaning of Darkness yet found a number that were lovers of the gospel & found it easy speaking Different times there but felt a Desire to get back farther in the country for I could not forget the Desire that was begotten in my soul when I was yet in Nova Scotia, to go to Fort Edward & often have to

the people I want to get out of the way of other preachers —

We came to Eld Lelands at Cheshire Dec 30 on Friday and preached three times there I heard the Elder preach one night — I listened with astonishment till he preached all my preaching away[13] and then preached so much of Jesus that I wanted to preach the same Christ before he had done — I must say this I never saw such a Man I think before possessing a great mind — with great improvements — with Bright grace sweet and easy elocution

Jan. 3, 1797.

I came to Hancock & preached once — felt great freedom in speaking & must believe that God hath a number of ransomed souls that shall reign in glory Elder Rogers preaches here but is not able to attend meeting —

Jan. 5

Came to my Father's cousin in Pownell in Vermont state Capt Abel Dimock it seems refreshing to see my Relation in Ashford Mansfield & in this place and more particular when I found them bound to realms of Light I cannot stop the moving of my Enthusiasm & preached here about 6 times I felt the Gospel more or less each time but some time I felt a great asureance that God had a number here to convert to himself O how my soul longs to see their captive souls freed from endless sorrow I feel incouraged I shall see some good Days yet in the U.S. God was present in an evident in some of our assemblies — "O Lord God direct my Steps." It seems as though I could hardly leave this people for I think they are knit to my heart that are the followers of Jesus: & those that are not converted are some of them as near as my own soul — & I verily believe that God in his own Due time shall bring numbers to experience his boundless love — here I part with the young Man that came in company from Nova Scotia, with me & hope to meet him here the last of Febr or first of March then expecting to return home 13 of January 1797 left Pownal to go on toward Fort Edward came to Maple-Town & preached Sabbath Day to an attentive Auditory & it seems as though there was a great opening for the Gospel to be preached here — it has been a long time & tedious Night with them but some of them have been enabled to stand as witnesses for God. I verrily believe God has a work to do here; What means he will make use of I know not

but my soul rejoice in this that it will be his own means as the work is an unusial solemnity is manifested & I find Great Liberty in Speaking to the people — I still find God to provide for me for soul & Body — I set out for Fort Edward considerable time I regaled myself with meditiating on the dealings of God with me since I came into the States it is pleasant to remember some oppertunities with God people in this place — from thence my mind turned on my native Land & the many glorious interviews I have had with the Saint of God in that place O how near I feel them to my heart — I find the same god here as there — the same religion — but still I find none that seems to have the life of God awake so pure in their soul as in Nova Scotia — much of the life and power of Religion here seem to withdraw & forms are constituted in the room thereof —[14]

I now begin to remember the moveings of my mind towards Fort Edward at my coming from home but could not feel the same asureance as before & began to call in question, What God shewed me, as I thought in my native land —

And felt tryed lest I should not see what I expected — but must leave the event with God, altho I am scarcely willing as I am now in a Strange land and do not know any person to expect, in this part of the world but Dr. Lawrence and his lady; Those I knew to be Christians but how they were in their mind I knew not, after liveing so long in the midst of such Darknesses, but Determined to go & visit them & then I could return if I had no chance to preach at all

Arrived Wednesday 18 January at F — Edward at about 8 oclock in Evening where I was most kindly received by them — but found the place to be greatly Wraped in Darkness it really a cross to speak about heart religion I stayed the residue of this week & never entered two doors beside the Doctor's and I saw no door open to have preaching till Sabbath Day when I was to preach at Mr. Roseters where court had formerly been held but in the interum between my comeing & preaching every time & prayed in the family I felt as tho I could not go to God in the Spirit of the Gospel for that peace which gave me great incouragement & sometime I would

feel great asureance that God had a work to Do here; & more particular when I found Mr. & Mrs. Lawrence to hear the Ancient Sound of Gods voice and they told me how they had seen the Gospel by faith, two years ago in this place & had publickly Declared that a reformation was at the Door — & that if they know any thing of God that the time would come when God should work gloriously for his name sake in this place, this gave me hopes that the time was come, from God I believed that it should come —

22nd I preached here & found people to give great attention & found access to some hearts — & found some of those cries in my soul the place where we dwell is to Strait O Lord give place that we may Dwell I indeavoured to be as prudent as I could — I saw that nothing but the power of the living God could do any good, & so I might as well try to be as methodical as I could as not, & as prudent as I could, with this Determination I preached here and in the neighboring vilages three weeks but sometimes the power of the Gospel would spite all my prudence[15] and break into my soul in such a manner as would asure my soul of a portion for souls present in realms above felt at times as tho there was a glorious reformation at the Door and wanted to declare it all present but would endeavour to not be verry possitive Only to individual Some I would tell them that God had given me such Strength to pray for them and such liberty in thinking of their souls Convertion that I could not Doubt of their being brought to Share in Gods unbounded love - - -

Feb Set out to go to Claridon in Vermont to see an aunt that lived in them parts Friday I arrived after I had enquired for her & could not hear, hearing of her first Husband & Nephew I went to see him;[16] as I went and had just crossed the top of the mountain & began to Descend the other side I had obtained a fair prospect of the placee I burst into a flood of tears before I was aware of it, it seemed as tho God was so near to my soul — yea all around me so that I could see God in everything that I saw, & I longed to preach him to that people my Enthuseism run to that degree that I could scarcely keep from preaching as I went along the road to all I saw — just before I came to Esqr Marsh's I called for refreshment & while I stayed could scarcely keep from tears God seemed so good &

so present that it foreboded good to me — I came to Esqr Marsh's who told me that my aunt was not at home & he did not know when she could be — but asked me to stay there — he soon found me out to be a preacher & told me there was a number there that would be glad of preaching that ensueing Sabbath Saturday we rode out in his slay & found a Door open for the meeting that night & a great number of people convened for the notice they had. I found it easy preaching Important truths to the people & hopes that God had a number of Sheep both in his fold & to gather into his fold I preached 3 times next day & could hardly break of them — preached Monday & Tuesday found great freedom in Declaring the Gospel & people seemed to meet it with their approbation - - -

Wednesday set off for Ft. Edward according to my apointments, I had just time to see my Aunt before my return — I verily believe God hath a work Shortly to do here O that I might see it — came to Hartford in York S. preached there Thursday & attended a church meeting the same day — came to Sarretogue Friday & preached twice this Day & next Day attended church meeting here & then returned to Ft Ed & preached Sabbath acording to my apointment last Sabbath Week & Still find my hope to brighten as they respect a reformation in this place the thought of it glows a live coal at my heart I knew it is comeing but it seems verry near & I cannot think of the Misterious providence of Heaven — first God hath shown to the Doctor & his Lady that he had got a glorious work to do & they have declared it unto the people, & God hath seen fit a long time to try their faith & their patience — but now and then the holy Ghost would again testify the same — but now God hath brought me here from my native land to pass through the same incouragements & discouragements, for some times I would feel asured that had sent me to call in his Elect ones in this place; other times I would call it in question & cry Lord what hast thou sent me here for — I see no particular testimony among the people of any change but I can say as my friends do I cannot feel religion anywhere else but in the expectation of seeing God work here and soon as ever I begin to pray for Ft Ed I feel Gods spirit to help my infirmities — with unspeakable groans

But I begin to tell my friends that I expect the Lord will do by me as he Generally has done that is when he hath sent me to any place to see a reformation I have lotted on a time for my return — & when that time came, the work Generally began & would Disappoint me, & Detain me after I thought to be at home — I could not feel quite willing at first but soon after could say Amen to Gods will be it as it would which was soon made known to me for I had determined to return about the last of February many people tried to discourage me from going so soon, but at length one Sabbath evening Mrs L say to me "O you cant go yet it seems to me as if I could not have you go yet" the Dr says "O no no he must not go yet — certain" — which words I felt as binding as the lasting cords of Gospel Grace — but still determined to go to Pownall the 2nd day of March but Esqr Ogden's child died and he desired me to attend the funeral that Day which stoped till the next Sabbath — which was the 5th Day of March - -

When I came to meeting a man met me at the door who had been in great Destress for some time & told me he believed he could call me brother now & wanted me & all Gods people to help me to praise the Lord for What he had done for his soul That same Day was his wife converted to God & after meeting came unto me and told me she thought the Lord had become her Eternal Portion & said she must bless God forever for sending one here to preach the Gospel to her poor soul — a number of the Children of God told me that they felt God to be present I appointed to preach here in a fortnight from to Day again for I could not go I felt such a strong asureance that God bid me stay — Went to Pownal Vermont preached there 6 times & felt a great many changes in my mind — found the young man well I left here who Determined to return with me to Ft Edward & see What it is that binds my heart so much there - -

The small pox is so brief that people do not attend meeting in general here in the N.E. of the Town & S. E. of Bennington seems to the most room for the Gospel here I love to preach the gospel — Some that were much against my preaching before now ask me to preach at there house — I see God hath got the hearts of all men in his own hand & turns

them as he pleases — O that I could forever feel the Dependance on him that becomes me — for I know he will do his own work as becomes his Glorious Character
March 4 preached in Maple Towwn Nw York S. found a number of people gave their solemn attendance & felt some strong incouragement that God was about to visit that people the Lord hath sent them a preacher that hath been abundantly blessed in some parts of his life as an ingathering Shepherd in the Gospel of Jesus — M 16 preached in Ft. Miller I saw evidently that God was there one young Woman in particular was deeply affected & felt my whole soul to lay clame to her soul for my Master. It seemed as though I could cast her upon the Lord to take care of her with the greatest asureance that he would bring her into his Kingdom - - -

Sabbath following preached at Ft Edward did not feel so much of the power of the Gospel as when I preached there last — but still felt a strong asureance the Lord was about to redeem souls to his Self in this place — Preached about here this week and Sabbath following felt more of Gospel confidence that the Gospel was making its way progressively into sinners hearts in convinceing their reason that there is nothing of so great importance — as religion or the affairs of their souls & another world — Some weighty impressions of this kind were made on many minds --- The next Day was the Man & his wife baptised which I mentioned 5th of March God was there of a truth Some powerful opperations of Gods spirit was evident with Saints &Sinners One Deist [17] was obliged to acknowledge that he never saw any countenance appear so heavenly as the woman that was baptized that Day after the Man had declared how his soul relinquished the world & all its vanities & exhorted Saints & Sinners to watch over him & was baptized She turned to the people saying "Well sinners I must bid you farewell if you will not go with me — I am willing to leave you all to follow after Jesus Christ" turning from them she went down into the water & I believe her soul was sweetly overwhelmed with sacred influence from on high; This week the young man that came in company with me from Nova Scotia set of from this place to return home my nature is not willing that it should be so that we must part from each other;

but I cannot return my mind is fastened here & altho I see but little outward appearance of a reformation yet I feel the Strongest asureance that God will fulfill his promise that he made to his children & when ever I felt God it is with hope of seeing a reformation here.

June 18th Fort Edward ---[18]

Haveing neglected to write for some time & most of the Dates of particular occurances having sliped my memory I shall observe how the time passed in general after the middle of April I used often to feel incouraged in my own soul & often saw some visible impression made by the Gospel on some minds & my judgment continually bore witnesses that God would bless my preaching to this people or rather that I should see this people blessed & hear immortal souls speak well of Jehovahs name — I preached at different places round this place in adjoining towns & villages I preached once on Sabbath in Sarratoga at Fish-Creek & a great number attended & God gave me a peculiar Blessing here for he not only gave me the testimony of the Saints of God that God had called me there to declare his truths; but likewise gave me two souls to pray for which to this Day bear on my mind, when I think of them, with an abiding sence of the worth of their souls & tells me I shall yet meet them in my Fathers Kingdom — in Kings bury I have preached different times & have found some incouragements that the Lord will bend his Chariot Wheels that way & that the time Draws near when he will visit them with his lovely presence & water his church by his Spirit & make his cause to spring as a tender plant out of a Dry Ground[19] I feel my soul some incouraged at preaching in Beach & Maple wood, & felt a Great necessity on the behalf of souls, of a reformation there a young man there is taken sick and brought verry low which seems to alarm him self & others on this account — "O that God may sanctify it to the Good of his own soul & others"

But there is no place that light appears so near & glorious in its approach nor Darkness so intollerable as in Ft. Edward the most of the darkness I have seen in others or felt in my self nor seemed to forbode the break of Day but last Sabbath week was the most I ever saw in my life — — every

prospect of light seemed closed I could neither hope believe nor pray, sensibly for a reformation — I preached twice but it was a task till it was over — all the hope I retained was interchangeably from those two thoughts, 1st that the Darkness was uncommon universal to my self and friends — 2dly that I never was deceived by the Lord yet, my remarks were "well the Lord never did leave me so & my judgement say he cant be a going to leave me so now" - - -

I never felt any relief till after I woke the next morning when I felt relieved from that weight of Darkness, but not much sence of God or souls but in dismissing of the table after breakfast I felt a heart to go to God with submission to plead forDawning of the Day once more when in a moment the cloud burst in sunder & a small beam of light broke into mind & caused my soul to cry "O how good God is!" O how soon was all that hardness, Darkness, torment of mind Blasphemy of heart done away — & light by Degrees surround me — & seem to me that it did the whole place —

FT EDWARD

Sepr 27 in going through the country round I find a vast number that wish to hear preaching yet verry few that are benefited by it in this place & have seen a glorious apearance of one of the Days of the son of Man near at the Door Rays of immortality oft have beamed on our assemblies & drew the Startling tear from the attentive throng — Sometimes I feel as though God would immediately break Down all opposition & make bare his arm to the terror of the ungodly & joy of the Saints — I verrily believe the same souls have found redemption in the blood of the Lamb that have not come out to own it — one woman about two months ago told that she had met with something that at times she thought would stand by her to all Eternity she thought she said that she, about the time I came there was one of the stupidests of all mortals — but her sister Hamlen was taken very sick and appeared near to Eternity & she said that began to Distress her She thought her sister was a Christian and going to die & an Everlasting separation was going to take place between them "O" she said "I thought if I was going to Die how should I to be separated

from both my sisters from all Gods people & from God himself — I went to meeting next Monday when Mr. Dimock preached at the school House from these words "Thus saith the Lord God as the Shepherd delivereth out of the mouth of the Lion two legs or a piece of an Ear, so shall Isreal be taken" &c Amos 3^{12} when Mr. Dimock come to speak of the ruined State we were in I thought he meant me & the Destroyer of souls was almost shure of me, then he told of the care of the Great Shepherd that he was careful to Deliver the vilest souls from the awful Destruction it seemed as tho I could not live till I knew whither he cared for my soul or no I went home almost in Despair — as the forsaken of God and all my friends — next Day I went to work but could not work long at a time for I thought I was just going into Eternity without God — —

"In the Afternoon I Sat Down to spin I thought I was gone forever I went out to pray but felt my heart big with enmity & as hard as a stone came back again thinking how just god would be to send me to Hell — —

"But all that Distress left my mind & I ( ) the love God, flowed into my soul so sweetly it made one love every body" The tears rolling all the time She talked she now more vehement than before, Cry out "I do some times think I enjoy religion if it is not I do not know what it is — I never felt so well before — I know if I could always feel so I should [be] happy"

I asked her if she since then did not want others to come & enjoy the same "O yes" she said, "I want to tell them all how good the Lord is that they may come to him," Her Sister & Brother in Law Hamlen sat by while she talked all in tears said I Mr Hamlen what makes you Glad to see people converted He replied "I do not know as I be I feel verry bad & do not know what ails me for four Days I have felt as tho I was just going into Hell — I feel such a Horrow of conscience & such a fear of Hell that I dare not sleep — Do you think there is any hope for my soul" O yes said I I've often felt incouraged for you & now more than ever because I know God showing your need of his grace - - -

He continued thus with an increased Distress till about a week after when God appeared for his soul & before he was aware he broke out praising God for the goodness of his nature —

without a thought of being converted he saw God so good was constrained to love —
March 15 1798[20]

Summers Tollan County Conecticut State being Stoped here by the rain, among strangers I have a moment to write — I left Ft Edward the 6th Instant with a heavy heart for fortnight before I was tried whither it right for me to leave that people or no as the time Drew near the conflict grew more severe — but the Sabbath before I came a way my fortitude was all gone the affecting Scene of leaving such a large assembly the most of them in tears and not a prospect of seeing them in time again; tore over the bounds of my affections & forced the briny torrents from my Eyes the parting with souls seemed of a serious Nature But now I believed that God called one away; & found that it started my own mind & others, preaching about leaveing them brought Eternity near to my own soul & others & spilte[21] the world & all future prospects to me, but that of seeing them again But I came from there the Tuesday following & no tongue can tell my sensations —
Everything that was endearing in a people & individuals made it hard I had not rode but few rods from Dr. Lawrence before I roared out in the Street while I felt in my heart everything that is Dear in a Father or mother a Brother or Sister or a Friend & a Christian friend & helper in the Gospel — — I tried to preach that night but my mind was at the Fort[22] Altho I was ten miles off but there I found some verry near my heart & Disagreeable parting with them next Day as well as others I met occasional on the road —

I stayed in Shaftsbury this Night at Esqr Wrights & came next Day to my Cousin Capt Dimocks at Pownal & next Day being Friday I preached at evening in the Borders of Bennington: but O I did not know how to Begin to pray or preach without Beging at Ft Ed. But I began to pray & I thought when I mentioned Ft Ed that all prayed that ever prayed in their lives when meeting was done, I had to think and talk of Ft Ed. going home preached Sunday & Sunday Night in Pownal at night was the best meeting to me I knew in my soul that it was not lost & now I had another scene of parting Disagreeable to nature, but I saw no souls here to stop me. When I got a little on the road after parting with Capt. Dimock

Who accompanied me 5 miles, I began to look at the work of God in Ft. Ed — I saw the wisdom of God verry conspicuous in his manner of working — The first of my preaching-there applyed to the Reasoning Faculties of the soul,[23] and made them say how reasonable is religion —

Next was a General necessity enforced & to a number the present necessity as tho the last trumpet was just sounding an Eternal alarm to their souls & some souls converted to God — prejudices fell partyisms were much forgotten or abhord those that it pleased God to convert some of them came out and owned it, but the most of them were concealed from the public & they Doubted it themselves the greater part of the time 14 or 15 I have no doubt but they were converted to God & a number more I have a hope of in the rout which I Generally travelled once in 2 or 3 weeks But I must say I never saw so much of God & so little out cry altho I ve seen about all the assembly in tears - - - I do not remember that ever I heard one under conviction or soul Distress to cry out in meeting but the most poignant feelings were evident in many faces

I have thought many times, in particular in my meditation now, that the Lord hath been prepareing the minds of the people at large for a more Glorious outpouring of his spirit that now it would Cut of many Ears had there been as Great an out cry among sinners & rejoicing among saints as I have seen elsewhere & really wished to see in the Ft Ed perhaps many would have absented from the meeting — but at least I believe God has done the best & I believe he will do Great things for his own name sake yet — The Great enquiry in my mind is whither I shall see it & while I write this I can but say "O Lord God of grace shall I again visit Ft Ed & there stand in the power & liberty of Gospel Grace & see it bringing forth it thousands from bondage & slavery to know God — O Lord God of Heaven & earth I covet to share in such a Day with that people that only a remembrance of them above a Hundred miles off affects my heart & I still feel a secret hope that I shall see them again "O Lord do Thou say Amen & it shall be so

Ashford Windham Connecticut State April 3rd 1798 I arrived here 14th of March where I heard good news of my Masters cause. I found that God had visited Elder Rothbons

church, the glory of God has come down & changed the whole Ellement in that part of the Town; numbers have professed to embrace the gospel — I preached among Elder Stark's people Sunday & Sunday Night Monday & Tuesday Night I felt some encouraged the ark would soon return[24] the Christians have passed a long winter season & I think the fig tree grows tender[25] and I long to see her put forth leaves. Then I should know that summer was nigh The Christians seem to long for Strength to arise & go forward the people Give a great attention to the preach — of the Gospel - - -

I went to Eld Rothbon's people & preached the Thirsday Friday & Sabbath day I preached three times here & peculiar strength & incouragement & found not only a number of souls converted to God but a number others under serious impressions & the more I preach here the more I want to , & it is amazing hard to object against the importunities of the people to preach oftener than my Strength will admit. I think God will do Greater things than heretoforce for some of Greatest opposers seen to bow, I preached a Sabath Day to a verry affected assembly I have never felt so much of Gospel freedom as at this time since I came to Ashford "O Lord God Do thou exceed my greatest hopes in the Glorious Desplay of thy Grace in the salvation of souls" Monday preached at Eld Boltons Meeting House I felt some freedom in my own mind & feel a Desire to preach there again which priveledge I begged & they as freely granted when I had spent the week in other parts of the town (which is pretty large) In a verry agreeable manner in particular Friday when the Gospel captivated my whole soul & the assembly seemed much affected & the Christians captivated with the Gospel theme, Drank it in like the waters from our liveing rock - - -

Both Baptist & Presbitterans acknowledges God present, one young man was much Destressed I feel a hope his soul is converted to God & that God will make him a witness of his Grace - - - He groaned and cried under a sence of his sutpidity and need of a Christ - - preached Sabbath Day & was the most Disappointed that ever I was I think for I felt often Displeased with myself for apointing a meeting there; but God was there of a truth the Gospel of God's Grace was a nail

fastned in a sure place by the master of assemblies conviction was fastned on some consciences & the church seemed ingeneral to awake from Lethargy & pant after their nativeland — one woman was called on to renew fellowship which she did & then she told them how her soul had been fed that Day said she "When I heard Brother Dimock preaching to Day I could not but be astonished to think that God had sent him so many hundred miles to preach to us that same Gospel which I heard his Grandfather[26] preach above 40 years ago Oh my Brethren above 50 years ago I heard Mr. Whitfield preach the same Gospel you have heard to Day he came from England to preach to us & this man has come from N.S.

I feel asured this Day will be remembered by Some; I hear since that some young people was much taken hold of by the power of God one young man was so Destressed that he could not joyn with his companions in their vanity & tho much Derided could not go on in his wonted amusements - -

I preached Monday, Tuesday & Thirsday the latter was at a house where there was a Man under great trial of mind concerning his interest in Christ the Lord was evidently there a number of the brethren spoke freely in the name of Jesus; sects & parties seemed forgotten & it appeared to be of great importance that all were the children of God, & that they as such love one another - - -

Friday was fast Day[27] I preached in the Borders of Willington to an attentive, & some affected, audience & could say the weapons of our warfare were not carnal but mighty through God to the pulling Down the strong holds of Satan[28]. I saw evidently that the Gospel had access to sinners hearts — appeared reasonable, Inportant & to some terrifying — for my own part I felt much incouraged in speaking to the people — Saturday was called on to attend the Funeral of a child where I found some enlargement & freedom in speaking from those word "& She answered it is Well" pointing out the Disordered State the soul of Man is in by nature — the glorious provision made by the Great Phycitian — on the sovereign remedy provided in the Merits of Christ for restoration of health to the Soul of Man — & how this reconciled us to God & made the soul well in time and Eternity in scenes we had to pass in embraceing, or looseing of friends, or any other blessing — in

sickness or health, in life or in Death A large assembly attended with Great Solemnity.

Sabbath Day preached in the morning at Eld Stark's meeting house & in the Evening at a private house the assembly was verry attentive at both & I felt some assistance in speaking but it was the most peculiar time in the Evening for God was pleased to visit us with his aresting, comforting power — sinners tremble & saints are made good — the rolling tears spoke the inward sorrow of some hearts & joy of others. For my own part I felt greatly incouraged that God would make bare his holy arm[29] in the Salvation of Souls here & felt a great conflict to know whither it was right to return to Ft Edward go towards home or tarry here longer & found it verry hard to convince my Self because I found I had some cinester views but the next Day's interview & the Day following made me Determined a return some time this Season —; Wednesday went to Mansfield spent the rest of the week among my Father Relations & heard of some stir of religion there & Sabbath Day went to hear the preacher who was a presbitterian or congre'nl & here I lost my prejudice against reading of sermons in some measure altho I think that it is not the Apostolick method nor warranted by any of the commissions given by Christ to his minesters Yet God is not confined to any mode of worship But such as worship him in Spirit & in truth [30] he was pleased to own; & that Reading did not that Day, hinder the most Serious impression attending the word — I saw a number weep freely in meeting time & after meeting some so Deeply wounded that they could not converse — I preached in the same meeting House in the Evening to a verry Solemn assembly altho I felt some Embarrasd at first thinking how strange my preaching must seem to them who were acustomed to reading & that without such a noise as mine; but I got pretty clear of those Shackles & could tell them God sent me there that he himself was there altho too few of them knew him & too really believe that God hath a glorious work to Do in this place I see that God can work & none can let [forbid] it reading sermons he can bless as well as extempore preaching — one of my Fathers couzens here seems some Ingaged in religion I found a number of his cousens who were verry glad to see me & to hear from their relations in Nova Scotia - - -

The one above named wrote the Acrostic[31]

J'oy to the Earth, the Saviour came
O'call Dead sinners from their toomb
S'ay come take of liveing Springs
E'nough is here for all the souls that will
P'oor thirsty souls come & drink your fill
H'ere you may Share with priests & Kings

D'ear Sir the rapid wings of Time
I's wafting you to scene sublime
M'ay you enjoy Jehovahs aid'
O, Sound the Gospel Trumpt clear
C'ast of that fear that brings a snare
K'eep close to God be not afraid

Mansfield, April 16, 1795 A Friend — April 17th I arived in Providence Rhode Island & attended a conference at Eld Snow in the Even found it a time of refreshing & apointed to preach here next Sabbath week — the next Day at Eld Pitman's I found Eld Burton [32] from Nova Scotia a Fortnight before was much rejoiced in hearing from my native Land & in particular from the Dear people in Chester; oh me thout could I see them now, how would I fall on their Necks & like Joseph weep for joy[33] — Here I found a number had gone to the world of Spirits since I was there two Eminent Saints of my particular acquaintance one Elder Ganos wife who died in the Strong confidence of Eternal bliss the other Amy Evelith a young Lady of singular piety who left the world in Triumphant Faith to the astonishment of all beholders her sickness was one continued sermon to all that came to see her — I went to Rehoboth just at night were Eldr Burton preached in the Day time and I in the evening here I found that there had been some work of Grace since I was here before — a number that I had preached too before that was Dead 3 or 4 that never heard a sermon after they heard me before they shut their eyes on all created good & their Ears closed to all preaching for ever I know not that ever I had such a sence that I preached & people heard for the last time — for Eternity; I longed to impress

peoples minds with the same, I felt as tho I met them at the Bar of God in a sence — I found an hearing Ear & a very great Door Oppen[34] to preach the Gospel here & moveings were evident at every meeting on some minds but more particular at some times than other I find private or particular adresses are the most Suckcessful but is so uncommon that it is takeing a Great Cross to adress individuals after meeting[35] — but God owns it I verily believe that some souls have got such a wound that nothing but the blood of Jesus will heal it — I preached here & at Providence about a Fortnight — & I do feel a real hope that their is a work of God Going on in this place from three things & feel incouraged 1st that I feel almost an undeniable Desire for souls to be converted 2nd That it is easy preaching among them & praying for them 3dly that there is a number that seem wrought upon in the worship of God Solemn countenance — mental sighs & rolling tears speak the importance of their feelings at some times, the youth in particular are in some apprehensions of an awful Day that is at hand —

May the 8th I went to Newport in Rhode Island I found a number of my Mothers Friends here one Un(c)le some aunts by Marriage & a number of her couzins. Some of them I believe are of the Family of the most high — here I found some of the most dear Christians I have seen in my travels from Ft Edward They are a people free in their manners easy of access & liberal in their sentiments —

There is 4 Baptist Meeting Houses 3 of them I preached in viz Eld Thirston's, Eld Eddy's & the Newlights[36] where Brother Caleb Green preached & one Mr. More & here is a free Door open for the improvement of the gifts in the Church — I found my heart much united to a number in this place in each of those societies the two last times I preached with great freedom — I have thought I was the least Qualified for a traveling preacher of almost any for my gift is so Disagreeable to Strangers by Speak loud & fast that till I have preached three or four time they can scarcely put up with it —

19th May returned to providence & the Day following went to Rehoboth preached with Eld Pitman - - -

Next Sunday preached in Providence with the Baptist meeting and found a great freedom in speaking tho not so

much gospel power as in Rehoboth I preached in the evening at Petucket There seems a great attention to the preached Word in Some, but in general there is not the least appearance of Religion in their minds —

I preached in Rehoboth occasionally this Week & Sabbath & Monday following in which time I saw a great appearance of reformation a number seemed much affected at meetings some lasting impressions on some minds, some quickening among Christians, one Young Woman converted; in this case it is hard for me to know what to do about leaving the place I feel my soul bound to them in strongest ties & I verrily believed God hath a glorious work to do in this place whither God will permit me to be here or not I cannot tell — but I think there is some tokens that I may; one is that the Emmesaries of Satan begin to defame, one time saying my Father was Dead & I had run away with what interest he left so I was not fit to preach another time that I had a wife & 3 children which I had not seen in 5 years Another time that I was too much of a new light the 2nd incouragement is that I feel such intense Desire for the souls of this people, & such freedom in speaking to them & praying for them the 3rd is that God blessed my speaking to them raises enmity in some — Joy in others and conviction in others —

But as I had given some encouragement of meeting Brother Green[37] from Newport at Exeter 3rd of June, & had given some incouragement of being in Connecticut soon I took my leave of Rehoboth with a heavy heart I cannot tell what is the will of my master but I hope he will make it known to me I preached at Providence the last day of May & Mr. Wilson's Meeting & hear I heared from Br Green by a letter to Eld Jones, that it was not convenient for him to meet me according to appoin(t)ment then I saw Providence seemed to enterpose between me & my plans Br Jones & I concluded to attend an appointment at Norwick & then I would return to rehoboth & preach with Eld Pitman Sabbath Day & now the whole place seemed moved some with resentment too big to be concealed Some others in cordial embraces — this Sabbath I preached at the meeting House in the afternoon & at half past 5 o clk in a private house; & O God was evidently there I spake from the walls of Jericho faling & O I saw them fall that night in a Good

Degree that is I saw the objections which the wisdom of this world & the power of hell could invent began to tremble — Some are powerfully awakened & say what shall I do to be saved, tho no outcrys yet, yet a verry great attention to the Gospel of Christ is to be seen Allmost universally in every countenance one woman in particular was powerfully taken hold of by the Spirit of the eternal God. I found the greatest incouragement that the Ark of the Lord God of Isreal[38] rested here & that the children of God was now a moveing forward in the cause of religion & a number of them seem willing to own a persecuted Gospel tho some of the Society that assisted in building the meeting house were much opposed to my preaching there so that as Brother Jones came over to supply Eld Pitmans place, they requested him to preach all Day accordinly he did —

A number seemed grieved to think as they said, that I was turned out of the meeting House & said they had rather meet in a barn than to be confined in that manner & altho they had great esteem for their preacher yet they had no thought that was to prevent others whitch they equally esteemed I preached again this Day at 5 oclock in a private house with great freedom & with great suckcess one young woman came to Meeting to Day with much vanity of mind ridiculing another woman that lived under the same roof for crying the other told her not to laugh for said she you may see something to make you cry before night I had as little thought of crying when I want to Mr Walkers that Night to meeting as you but I was so distressed that I could not laugh from it; & so it may be with you — & truly it was so for she began to cry in reading the first Hymn in the Evening and cryed all meeting time & she went away with a heavy heart begging of me to pray for her Father and Brother was much opposed to her going to meeting but Soon got more reconciled & lets her go without any powerful opposition — in this place this is the first time that I have sat by & seen the Sacrament administered without partaking but they could not admit me because I partook with unbaptised persons or congregationals — I found it was great trial to a number of the church to think their Doors were so close shut against their regular friends —[39]

I have not had time to write any so long that much is lost that would be well worth remarking — it would have done my heart good to have wrote it down & hereafter been joy to have read it but must now content myself with some few remarks that I have time to make & truly God hath been here by his Sovreign pow(er) in an evident maner & notwithstandin the eveteracy of men and Devils has wrought wondrously for his own name sake more than 20 persons have been powerfully awaken & almost a universal attention among the hundreds that attend our meetings at one time & another some show publick contemp by coming into meeting & seting down & then to rise in meeting and go out — & a number others are sorely grieved to think that there are such an impression on the minds of people Some Husbands Debar their Wife's as much as possible from going to meeting & bitterly oppose them when they do go some young people threatened & one young woman (Nancy Brown) & a little orphan child Locked out of Doors for going to meeting —

But not withstanding the work goes on and increases it began first among young Women one was Baptised that was converted some time before one or two was awakened almost everry meeting, & it seemed to me as tho all the opposition only helped on the work people were loth to leave our place of publick worship I mostly converse freely after meeting with those that are under conviction & others that give me the opportunity, & I found freedom in thus conversing, when I take a person by the hand & speak to them they know that I mean them, when preaching in publick may be turned on others, & I have thought that God blessed this particular addresing of individuals more than all the preaching Some times after Dismissing of meeting so that those that wished might go home a great part of the congregation have stayed for 1, 2, or 3 hours often when I asked them if they felt willing to forsake the world & it vanities for the sake of religion — & be laughed at & Derided by your companions when they see you weeping in Destress for your soul? they would say "O yes the world is nothing to me — I dont care how much laugh or what they say to me if I can but find an intrest in Christ I am willing

to go mourning all my Days if the Lord but appear for me at last" Some times I would ask them if they had any good near [news?] to tell me Some would say "No & I am afraid that I never shall have" — Others "No there is no good news for me I am such a sinner — I am afraid the Lord wont have Mercy on me" — others would say "O no & if ever the Lord have mercy on my soul I do not expect or look for it this great while I have sinned against him so long & I am willing to Mourn all my Days I think I cannot mourn half enough for my sins all I am afraid of is that the Lord will leave I am willing to suffer any thing else but for the Lord to leave me to go back into the world" —

I think there was the most conviction evident there the most God power Displayed that ever I saw & so little adoo amongst those awakened.

July 1st two of the young converts (Anna Braley & Ruth A. Chandler) were baptised where was the gratest concourse of people I have seen in rehoboth & a verry general attention except among the few more unsivelized & many said that it was the most affecting scene that they saw in their lives —

Exclusive of the above about 7 have given me comfortable satisfaction of their Regeneration (Barberry Kent, Rachel Buchlin, Melinday Buchlin, Mrs. Viol Tirzah Turner, Rachel Goff, Polly Devins) most of them are much unsatisfied with themselves as yet but determine to be Sure.

I have preached with Eld Baker in Warren to upwards of 400 people which paid very great attention

At Swansy I preached 5 times & then Eld Thompson's & there seems a verry serious weight on many minds O that God would increase it the First time I was there, there was a girl (Sarah Bowen) there that was Deeply concerned which was as happy the last time I was there the second time I was there there was a man (Squires Allin) verry powerfully taken hold of his mind tho then undiscovered, who since came and asked me to preach at his House when he asked me I could not make any excuse for to me it was a Macedonia call[40] & when I came I found him under powerful exercise of mind no peace Day or Night his wife seemed verry serious impress(ed) while his

parents were over joyed to see the Lord thus Dealing with their Son. I could discern a great surprise in many countenance while Mr Allin freely told his exercise of mind his determination & his fears

I preach 6, 7, or 8 time every Week besides Dayly & sometimes hourly requests to preach in different places I am oblidge to Deny — But O the Solemnity of our meetings, where people appear as tho they were araigned at the bar of God & saying in the heart O Lord how will it fare with & what will become of Me — this makes it easy preaching indeed where every countenance preached to the Minister — I do not know of But one that seemed to be powerfully awakened that discovers the least symtom of going back viz, one young woman (Nancy Whitman I must feel it my secret opinion her soul is converted to God) & I scarcely know what to think of her but this much I think she will go back into the world & amuse her self as fast as she can I've seen her Deeply awakened & the Christian with my self have felt as much encouraged for her as almost any & some have felt more for her than any others — but all at once she gave up as she said, all hopes of mercy — & then endeavoured to conform to the world as much she could conveniently so as to Deeply wound the hearts of Gods people & so as to almost do violence to her own conscience — she told me she knew the Lord had awakened her to see what a miserable wretch she was — that for 3 weeks there was nothing in this world that she wanted — that all she wanted was a Christ — that now it was all gone & her burden was gone & that she was gone from where she came — that she did not mean to make a show of religion any at all I must say I never had my feeling so hurt in my life for I never saw so sudden a change of the kind before.

Rehoboth July 21 This week God hath been with us of a truth the solemnity of our meetings are much increased I think Sabbath Day a number of my Friends felt rather affraid there would be some Disturbance as one Man Delcar'd that he would prevent me from going into the pulpit, or take me out when in, but as the Lord had ordered it, the other Man was obliged to send for a physician in the morning as he was verry ill — O Lord why should I ever doubt but the Lord would stand by his own cause & why need I fear a man whose breath is in his

nostrils[41] for they can do nothing but what God permits them to Do — I preached this Day to a verry solemn assembly ingeneral preached at 5.30 at a private House[42] & altho out of sight there was some that did ridicule yet in my sight they were verry solemn & a number were much affected I cannot help observeing that there is not one of the church that opposes this work of Gods Grace among the people I never saw the Instance before that none lift their objection or at least their cavills against the work —

Monday Night preached with as great freedom as I most ever felt from these word "It is Finished" I pointed out that I called a finished salvation by Grace which was in the text proclaimed by a Dying Jesus 1st That all was finished [43] that the Record of Truth had said should be done in passive & active obedience 2ndly all that in the councills was Determined he should do & that He undertook to do whether it was recorded or not 3rdly all that was necessary to make the soul compleatly happy — God was evidently in the midst, some souls drank Deep in Sorrow the Word of God was like sharp arrows to many souls — Oh! the Languishing looks — the privy tears & Heart felt sigh that in undeniable terms spake that God was there, while the tranquil looks and placid Smile of Gods children spoke the same in more pleasing terms some appear to be near the Kingdom of God

After meeting two of the young converted told what God had done for their souls — One young woman had been long awakened & felt now her corruption stir, which set her in an agony & eternity was just open before her She went home & went to bed feeling a rage against the Christian & her soul just on the verge of endless ruin — next Day she took the Bible to look for some relief & it at pointed right against her She threw it Down in a rage against it & went to try to pray but could not at length she went to the bible once more & took it up & opened it to Acts 8.35-38 And he began at some Scripture & preched Jesus unto him &c[44] — but O how was it applyed to her Soul She thought it all meant & her soul was all in a rapture for some time

Thirsday preached at Mr. Chandlers & altho a verry busy time of year & a house large yet it was verry full & there

seemed to be a number newly awakened by the power of the Holy Ghost Oh what easy preaching it was to me one young man (Samuel Medberry) by a letter gave comfortable hopes that God had become his eternal friend — & Saint rejoice while Sinners tremble & enquire for redemption

Friday had a meeting at Mr. Frenches there was a great many people from this place & providence & a verry Great attention in general to the preaching of the word — & solemn impression on many mind; but some ridiculed & made sport after meeting I spoke to them but to no purpose that I know of but to make them soon Desperse — Some seem to feel great anciety on account of there haveing lost their burden & met with some encouragement but are afraid it is not right [**] of have been so this some time that I do not know how to converse with them if I attempt to administer comfort in the most carfull manner that I can; they are afraid of it O that the Eternal God would administer comfort to their souls; O Lord I would give them up into thy expeditious hand would do with them as he sees best — I verrily believe that thou canst give them day for Night Destroy all their unbelief

Rehoboth July 28

I have preached every Day this week tho verry weak and sore at my Stomach, yet have had the strength to preach without much Difficulty that it was verry rare that I once thought of my weakness, in the time of preaching O how ungratefull I be, ever to scruple Devine protection in preaching the Gospel of Jesus Christ, once or twice I refused apointing a meeting Thirsday but did apoint one at last & spoke as easy as I did all week —

Sabbath Day there was some opposition A petition was presented by the society, or some proprietors of the Meeting House, requesting the Church not to let me preach there that Day signed by more than 20 persons one (William Dogett) of which sd [said] in the morning as I was going in the meeting house "I hope you are not going up those steps again" I made no reply till Noon then substance of the following Dialogue took place between us Mr. Dogget I should be glad of a word with you if you please

W.D. Yes two or three if you choose (we walked away together) I have wanted to see you this great while, but what

would you wish
J.D. Sir when I was steping into the Meeting House this A M you said "I hope you are not going up those steps again" I suppose you meant me
W.D. Yes I did & I wish you never to again
J.D. Did you mean the pulpit stairs or those I was just a going up which are free for every civil Man, I suposed the pulpit steps
W.D. Yes you are right I did mean them for it is & has been a long time verry Disagreeable to the greatest part of the Society that you should preach there
J.D. Well Sir I have never preached here without invitation nor do I mean to — but if the steps of the pulpit belong to you to govern I shall not go up them any more — for I do not wish to occupy peoples property without their consent
W.D. Well I thought that your friends would have told you before now that we was uneasy
J.D. I heard there was some uneasyness but that I always expect where God is at work therefore I paid no attention to it last sunday Week I saw three went out of meeting but that was a small number for so great a congregation
W.D. Well I want to know if you are going to preach to Day or not for If you do you'll see two thirds of the people go away —
J.D. Sir, I shall leave it wholly to the Church if they ask me to preach I shall try to
W.D. Well if do you may depend there will be a Disturbance
J.D. Well sir you need not think to scare me — for that's not easy — I have preached in the midst of swords & cutlasses & am ready to again if by God called to. So Mr. Dogget you wont scare me at all, but if you will make it appear my Duty not to speak then I am silent — I am willing to Day to be a hearer, if my friends choose but if they ask me to preach I shall by God's asistance
W.D. Well if you stay about here we are a gone people for they will not hear you & the society will be divided —
J.D. Well sir, if it not impertinent I would wish to know what objections, as you are the one that's grieved, you have against my preaching
W.D. Why you are going to Divide the Society[45] thats enough
J.D. But thats no objection for all the Division arises from a Dislike to my preaching

W.D. You came from that Detestable place called Nova Scotia where we sent the Refugees[46] & I really believe you was sent here by them to make Division through the country —
J.D. Sir I have nothing to bost of my Nation or parentage yet my parents went from this country more than 30 years ago & have ever been well wishers to their friends and country but how have I endeavoured to separate the people I have never preached here but by request nor in any other parts of the Town when requested least it should look like Drawing away a part of the congregation to another place —
W.D. I do not care where you preach if you do not preach here — you are the most unregular preacher that ever I heard; & your staying here will break up the Society —
J.D. Well sir, I acknowledge am an irregular or incorrect preacher but I cannot help that I preach as God enables me & where he opens a Door but I do not expect to stay long so that wont break up the Society I did not expect to stay near so long as I have it may be this week it may be the next
W.D. Yes we have heard you was going next week & next week & that kept us so still but next Week never comes
J.D. Sure I have stayed longer than I expected
W.D. Yes, and much longer than I desired
J.D. I do not scruple that I have stay longer than the Devill wished me to
W.D. I am not sure of that if you can make a Division
J.D. I am for that is what makes him Fight
Farewell —[47]

Notwithstanding this the Lord was with me & we had a number of truly happy meetings — Monday preached at the Mans house mentioned on page 11 & when I came up to him at the Door after a few words I asked him if he had any good news to tell me he said "O yes glorious news the best of news I have found him whom my soul loved"

I told him it rejoiced my soul & believed he could say the one half was not told him. "No" said he "nor the thousanth part I have enjoyed more since I met with this change than all I ever enjoyed in my life before.

I asked how long since he had found Deliverance, he said "Last Friday week was the first tho twas a week before I

dared to own it for fear it was a Delusion but friday week I was down in the meadow & I thought I was gone forever I saw God at an awful Distance in flameing anger against me & an awful gulf Divided between us which I could not Pass — O how I felt I knew that it was more than right for my works were all brought up to view & they appeared most hateful — all my mourning & weeping over sin had not answered for one of my crimes nor brought one step nearer to God & there I must sink for ever — but in a moment that impassable gulf was gone & the Father & the son appeared just by me & they appeared most glorious to me as they looked at me with approbation I could not help crying out Glory Glory to God for redeeming love & grace O my soul was filled with love and praise — but I soon began to scruple it because it was not as I expected — I looked for my burden it was gone & I could not find it I thought then I was a going back into the world but saw nothing to go unto for it was as spitle I begged of God to show me how the case was with me & Friday I was walking in great anciety of mind beging of God that if I was not converted I might never rest till I was & that my burden might be laid on me ten times heavier ever it was But I had known his love that I might scruple it no longr — those thoughts came into my mind, as though spoken by another; you have seen enough already if you would believe — & I did believe I thought Christ was mine & I was [His] I could not keep from rejoicing & praising God & wanted everything that had breath to praise God for his goodness to such a sinner"

It was refreshing that Day & every Day this week Tuesday an ulcer gathered in pipes which broke Wednesday while I was praying in meeting which eased me much in every meeting convictions seemed to be increased in some & others newly taken hold on in their mind by the Spirit of God —

Saturday was church meeting three of the young Christians told their Experience unto verry great Satisfaction of all present one of them was to be baptised the next day by Eld Pitman & 2 the next meeting by myself indeed this day has been a verry agreeable Day to me & I believe a refreshing Day to many others - - -

July 29 this day I found another ulcer is verry trouble

some to me as soon as I awoke I got up and it was verry painful to me throbing like larg bile till just as I was going to meeting it brake I was some eased but had to ride to paslmus River 3 miles & then preached in the most indisposed state I ever attempted it in my life, then rode 5 miles Farther & preached again to a very affected assembly & conversed to the people till 9 o'clock at Night & then was abliged to go to bed could not sleep at first but soon asleep was much refreshed visited that Day from House to House in a verry agreeable manner only I could talk but a little being so weak in body, but found peoples minds much imprest & found it easy to converse about any thing but going away & that was so hard that I could scarcely bear to hear them ask about it - - - for I was afraid that it was not right but haveing given incouragement to return to Ashford that I supposed was depended on I thought it was my Duty to return

Tuesday this day is the Baptising & truly I have not seen such an assembly since I came into this country between 3 & 400 people at least, & the most of them very Solemn — a Great number very happy in religions & looking like the children of a King - - -

A number of sinners much concerned about their souls, & for my own Part I felt as tho I was just going into Eternity and wished to preach as such, altho I could not hope I should see them shortly again & O I believe I shall see some others converted that now are mourning

August 1st

Surely one hath need of bowels of Brass & an heart of Steal to part with those that are the children of God who have held up my hand in the cause of God against all opposition & others which I trust the Lord hath sent me here to call to himself who are lately brought to know the truth, & oh I feel them be my flesh & my bone — how could an Iron heart but melt to see the rolling tear & hear the heart felt sigh — & hear some such language as this, Oh! how can you go away I had rather part with all the friends I have in the world etc.

Ashford August I arrived here the 3rd Instant & met with some trials which were of the most serious nature — but when I saw it was a rod of my Fathers preparing it took all the smart away & turned the cup of Gall into a cup of love.

Whenere I go astray He Doth my soul reclaim
He brings me in his own right way By
His own sovreign name

I preached yesterday afternoon at Elder Starks meeting House with some freedom but O its not preaching in Rehoboth when some incourageing word for their souls — but still I feel a hope that God hath a people to gather into his fold in this place — I preached at Mr. Samuel Walkers (congregational) at 6 o clock to a larger assembly of people & with far greater freedom then at the Meeting House it appears to me & verry incourageing in this Neighborhood it does seem much like a Shower of Grace falling on this part of the town, O Lord God hasten on the time, & let the beamings of eternal Day expel the Shades of Mid Night gloom, & send me, O Lord send me if it be they will in the power of the Gospel with a Mesage from the liveing God unto them & may a universal cry be heard What Shall I do to be saved in this place. I do feel a great hope of it from the inlargedness of Ideas and freedom of speech when I came to speak to them or pray for them.

Haveing a little vacant time I would write a short account of the last sickness & death of Emmy Eveleth of providence in Rhode Island[48] Given by her sister polly who Deeply feels the loss of her company — I had a short but verry agreable acquaintance with her on my way to Ft Edward she then appeared a Lady of Great piety — She left the world in the greatest triuphs of faith the 4th of July 1797 in the 32 year of her Age — in the time of a Sweeping of Fever which carried many into eternity but few in so hopeful a way & none in so triumphant a manner as she — A short time before she was taken sick she sat one Sabbath evening at the window when her friends observing something to be the matter supposed her to be going into a Fit — went to the care of her — she told them she was going to have a fit — but that she had such a view of Eternity & Death brought so nigh that that was the cause of her Discomposure The Day before her Illness she went to a Lecture with two of her sister, & returned home apparently as well as usual — but next day her spirits seemed clouded & Deprest —

When the family went to Dine her Mama told them

Emmy was not well would not Dine with them her sister passing them in the Chamber saw Deep gloom had banished from her countenance all her former pleasantry – Thus she continued till about 3 or 4 o clock P.M. when she said to her sister polly O what pain I feel across my Stomach Polly asked if she had taken anything for it, she said no. She asked if she would have anything for it she said it was no matter — as she grew worse the Family was called in her Father asked if he should send for the Dr. she said no she did not want anything Done for her for nothing would help her for she was a going to leave them, from this time she seemed strongly imprest that she should not live — tho much Destressed in body yet appeared to be in prayer till conterary to her desire the Dr. came — her Father told her she must not be frightened for she might yet get well — with great calmness of mind & sweetness of voice she said she was not frightened, for she longed to go she did not wish to stay here — the Dr. spoke incourageing, he advised her to take an Emmete. Supposing it would help her — she told Him she should not receive any help from it — her Brother told her not to be frightened — she said she was not for she had no desire to live — the Dr. recommended her to be removed to a cooler room, at her Fathers advise she consented — she refused her Brothers assistance to go & her sisters help to undress strenghned by the violence of the pain walked to the Bed & took of her cloaths herself with much strength — after she had got into bed a number stood round all her Bodily pain could not overcome her wonted Desire for souls to be converted & she was heard to whisper "O Lord open the Blind Eyes & soften all the Hard Hearts" which was the only word that was articulate tho she was in prayer for some time — the company much alarmed with her Illness withdrew & left her sister polly with her she said O this is the Bed where I viewed myself to be a little while ago; & here I shall Die" & then with elivation of soul Burst out

"O if my Lord would come & meet
"How would I streatch my wings in hast
"Fly fearless through Deaths Iron Gate
"I shall Die — I want to go — I do not want to live"

Polly told her, she hoped the Emmt would do her good,

said she "no nothing will ever help me" — she paused "O yes it will help me — it will help me to go " a young sister of the church she much esteemed came to see her They Desire her to give her the Emmetic she came to her with it said she "O peggy a going — I am going to leave you" She told her she hoped not desired her to take the Emm-t hoped it would do her good she said "yes it will help me to go " took it without the least reluctance, as tho glad of being helped to her long Desired home — as it was the Baptist covenant meeting she told peggy to go for she could not & to come & tell her what a meeting they had — she Ans'd [**] I had rather stay with you —

Her Emmt opperated but to no good effect — The family sat up mostly that Night — polly went to Bed a little while; when she arose asked if she was any better, she said she was a little easier that she had a verry Destressing Night — her countenance seemed verry pleasant tho she said her Body was in Great Destress but seemed some easier till all at once she appeared to be exchangeing words Her Mama tried to encourage her telling her she hoped she would get better by & by. Said she "O yes I shall soon get beyond all pain" She looked on her sister after long Destress said she "I did not know what it was" Supposed to mean the pain of Dying

The Dr was again called & her friends came in He said what was done must be done soon — it is not easy to tell the emotion of every Breast when they heard it. He bled her she seemed some easier — the Family stayed in the room that Night She would not let any stay from meeting on her account but polly — after the rest were gone she desired polly to read the chapter that hath those words in it "If thou hast run with the Foot Men & they have wearied thee how wilt Thou contend with Horses: & if in the Land of peace wherein those trustest they have wearied thee what wilt thou do in the swelling of Jourden"[49]

But they could neither of them remember the chapter then polly read 22 chapt of Rev. which she heard with greatest attention — from this time she grew better which was verry flattering Monday the Doctors perscriptions were administered with great Success so that she said to polly "I feel as though I was in a new world I doo not feel the least pain — I

feel nothing but weakness Oh for a heart to be thankful" her Father asked how she was said she "I am eased to all my pain I hope that I have a heart to be thankful" Her Father much pleased with the relief she had gained said he hoped she would get better Said she "I am willing to live & I am willing to Die" But her Destress began to return in the afternoon D. Gano came to see her She asked why he had not come to see her before He told his reason, then she asked him to pray with her, he asked her if there was anything particular she wished him to pray for said she "I desire you to pray that whither I live or Die I may be a true Discipel & follower of Jesus Christ" that night tho she had a watcher yet her sister polly could not be persuaded to lay down till quite late it seems that her recollection was verry good for in the night she remarked that her sister how they were all affrightened that Night twelve Months which was on account of a Barn being burnt, Just as polly got to sleep she was awakened to Emmy's assistance; She told her watcher that she was in great Destress — that she could not live — that the Dr had killed her — that she should take but one medicine more & she must call polly to get that for her — the watcher seemed loth to call her as she had been so broke of her rest & would have woke Lydia but when she went to call her it woke Polly she went to her and saw her to be of the most tranquil she had ever seen her, it appeared as tho the ripening of Glory shon in her countenance while her body was Destressed with pain her souls repose was so far superior that it did not even strain her visage.

before she called polly she prayed for all the Gospel preachers with that pathos & talked so earnest that she feared that the watch would think her Deranged said she "I do not know but you will think me crazy" after polly had prepared her medicine she streightened her self in the Bed & said, "Now I am going to call the Family & all the Neighbors" When then were come in she looked upon them with a smile as tho pleased at the occasion of their comeing in — her Dadda came near to her bed when with ellivated voice Glory bursting in upon her soul she cried "O this pillow which just now was so hard I could scarcely lay my head upon it, O how soft it is now & easy & here

I am swinging into Glory without a pain Jesus can make a dying bed & she continued to speak so low that her Father Desired her not to speak — but said she "How can I forbear I cannot for I am made a preacher to the whole Town — her grand father being woken came into the room She throwed both her arms toward him said "O Grand Daddy did I forget you & how many prayers have I put up to the Throne of Grace for you" to her Brothers she said "O that William & Jonothan may be preachers of the everlasting Gospel & Isaac a servant Jesus Christ As the sun rose she remarked to her sister Lydia "O what a glorious morning it is". It seemed as though the glorious Day had allready broke in her soul before she left the Body she spoke of a young man that had no regard for religion and said "O John Maxwell how I do long to see him now I am just a launching into Eternity" when he was called she said O Maxwell what do you think of religion now you see me a swinging into glory without a pain I have often told you of the reality of it & now I feel its worth"

Who ever came into the House she exhorted to flee to Jesus none escaped her friendly warning it is impossible to Describe the Language that Dropped from her Dying Lips while Glory beamed through her soul & triumphed in her Eyes — "Ah" said she "here it is just as I had a view of it a little while ago my friends comeing in to see me Die" She spoke so loud & strong that she could be heard at a Distance as well as most preachers said she "O give my love to all the people in xRehoboth (xthis was the place she was converted & the church of which she was a member) they are the servants of the Living God — O remember me to all my friends you know who they are, they are the Friends of Jesus".

She turned to a Neighbor seting by, who had been very kind to her in her sickness, & said "O Mrs. J-------I hope God will reward you for all your kindness to me for I cannot" she told her she did not want any reward but was willing to do any thing for her that she could, she said "Well if you do it right you will not loose your reward" she turned to an old Lady that [stood] by & said "Well Mrs. F-----do you ever think of Dying" she said yes some times "Do you think you have an Interest in Christ" she said no "Well be incouraged for if you come in at

the eleventh hour you shall find Mercy". A number of time she would repeat the whole or part of this verse

"Jesus can make a Dyeing Bed
"Feel soft as Downy pillows are
"While on his breast I lean my head
"And breath my life out sweetly here".

And then would say "O what a Delightful Chamber this is", she was asked if she wanted to send D D Gano[50] that he might pray for her, said she "O Jesus prays for me but I am willing he should come" they sent for him & he came & took her by the hand & prayed for her, when he had done she said "O how you prayed for me yesterday, you prayed for me like a poor unworthy; but it is not so to be" Yes if ever I prayed in my life I did then but the Lord hath other ways Determined — And you never placed your hopes of salvation in the worthiness of any of your works" said she "No I would scorn to trust to any other but the Name of Jesus for the salvation of my soul I thought it an priviledge to joyn the church Milletant below but am going now to join church triumphant above" — my author heard but little what she said for the scene was too affecting for her to stay in the Room — but at parting with him holding him by the Hand she said "Farewell I expect soon to meet you in Glory & may the Lord give you a Double portion of his spirit & cloathe you with Salvation that saints my shout aloud for joy & many sinners be to god as Seals of your Minestry" what she said to him before we know not but he said he never had such a change before by any mortal — She once more as she had often done before said "O hear I am swinging into Glory without a pain when Jesus suffered so much for me

"On the cold ground methink I see
My Jesus kneel & pray for me
For this I him adore,
Seiz'd with a chilly sweat throughout
Blood drops did force their passage out
Through every opening pore

"O I could repeat it all if it would do any good — O what I enjoy! I have the light of his countenance shineing in upon me when I have been so little time in his service — I was determined to be a Christian if it cost me my life — O the

people of God have been my Delight — O do not any of you Despise the people of God I have loved that Immage where ever I saw it — O polly would I do now without a Christ what would all the world be to me — O Lydia you have a great deal more Destree in conviction than ever I had, for it seems as though I had been drawn by the cords of love" As her Mammy[51] stood by her weeping she said "Dont weep for me but for yourselves I am going to be eternally happy" She took the ring from her hand & gave it to her & said "you have been a kind mother to me but now I am going to see my own Mother. And now you must promise to have me Buried in Rehoboth (which she Did)
said she

"Stoop Down my thought that used to rise
"Converse a while with Death
"Think how a gasping Mortal lies
"And pants away his breath —

"I do not know but you will be tired waiting to see me Die & I may live 24 hours yet" They told her they hoped she was not a dying she said

"Hark dont you hear my heart strings break
"How sweet my memories roll
"A mortal paleness on my cheek
"And Glory in my soul

"Come now & take a farewell of me Come my Father" he gave her his trembling hand "Farewell. Farewell. my mother dont weep for me" Said she I weep for your company — thus she took her last farewell of all her friends taking them by the hand with the greatest composure, but with that energy that pierced every heart after this she choaked with phlegm & lay in great Destress most all day & could say but little — but knew all her friends when they came to see her — the Mortification now hastened her with rapidity to her desired Home — Some thought proper to have another Dr to advise with the first her Father asked her if she was willing said she "If the Family Desires it I am willing to live & willing to die if it is God's will"

The Drs both came into the room together asked how she did, the people told them — she fixed her eyes on them as they went out to consult together & with a smile said "I shall

not trouble you long they said she was Dying, as she had said she wanted to spend her last breath to the Glory of God — after they were gone she prayed about 15 minutes as her Mammy sat by she could only those words as tho between time & eternity "HERE LORD I AM COMING ON THE WINGS OF FAITH & LOVE"' Thus this daughter of Abraham changed time for Eternity! On thus she mounted the Flameing carr & to angelic realms she flew, where soon she mingled, & now she bows with the Gazeing adorers, Come then with me ye mourners with me forget to weep while you look into Bowels of glory & behold your Emmy there beyond all Death — Tears & Sorrows in her best Fathers bosom now her Soul forever dwells —

August 27th I have once more took my pen to write of the Dealings of God with me I preached the 9th & 10th Instant among Eld Rathburns people here I found God was still at work 2 men I found had lately come out in the liberty of the Gospel one of which was mentioned Thirsday 50th pa[52] a bright star in the church of God — others seriously imprest one young woman was much affected & said the preaching took right hold of her Heart so that she could not help crying in anguish of soul — here the Christians really do travail

Sabbath Day 12 preached at Willington out in the fields under a shady grove to a very large auditory & it was evident that God was there of a truth — I felt uncommon largedness in Doctrine the truths were accompanied by power Divine O that the Lord would make it effectual in turning souls from sin & vanity unto God, may the fountain of the great Deep[53] be broken up in their heart & the vital spirit of the Saviour's blood be revealed to their souls — Tuesday at Unkle Dimocks I felt a weight of truths that flow'd right from the Eternal God into my soul which he enabled me to communicate to others a sence of God & eternal things was visible in many countenances some were much affected & for my own part I must believe that what God has wrought to Day will not be forgotten in Days & years to come —

Friday preached again to a large gathering from Jer.48.11 while they all attention stood to hear the Gospel according to the grace given me to communicate, I must

believe the spirit of God, affixed by power Divine an arrow in some hearts, they stood when meeting was done as tho they had not heard all Sabbath Day preached at Eld Sillibrioges Meeting house with some degree of freedom & had some good effect on some minds one woman busting into tears[54] Declared her whole heart had been told that Day complained highly of her self talked in a most feeling manner of her quarel with the Dispensations of God toward &c

Wednesday preached to a crowded assembly as I was married the Day before[55] many came out of curiosity to see if I could preach I felt much concerned myself lest the peculiarity of my circumstance might fetter my mind but I felt a freedom in speaking from Isaiah 42.19 & the people gave great attention I have always thought that if I ever got married about that time I would stop preaching but when I see such a door open for preaching I must try & if the Lord bless it for good it is well — I leave it with him —

Friday preached at Mr. Amedowns but did not feel much of the power of the Gospel but still I saw that God was there by his Spirit some few felt there minds awake and breathed ardently after God & went away refreshed in soul

Yesterday preached at the same place in the same grove as I did a fortnight before & it was indeed a solemn time eternal truths reached many hearts & I felt an evidence that God was in the midst & has begun a work that he would compleat in his own time Ah I feel the strongest ashureance that God hath much people in this place to redeem to himself about 400 people from 4 different towns & of all Denominations yet there was the most profound attention & many much affected

Sab. Sept 2 preached three times the week past & visited my friends expecting to set off Monday for Home This Day preached again in my former grove & O this Day I believe I shall long remember a little girl that is just entered the kingdom of God now speak boldly of what God hath done for her soul She came and bid me farewell at Noon because she said as soon as meeting was done there would be so many speaking to me that she should not have a chance to speak to me She wanted I should pray for her, she was about 11 years old a number being around her with great tears rolling down their cheeks I feel as

strong a testimony that God is calling a number as that I was called by his sovreign grace to be a partaker in those immortal joys which spring from his eternal throne — in the afternoon God was in the midst of a truth by his holy & blessed spirit — I cannot express the feeling of my soul that Day while I beheld about 500 people to whom I never expected to speak again should I return I can have but little hopes of seeing many of them again a number of the young people was Deeply affected more especially when one of their mates a young married Man got up & exhorted that the last week was brought into the liberty of the gospel he told them how he had been called time after time & from his childhood had slighted the most powerful awakening & called upon them to witness his former vanity & then told them that all that was against the powerful struggles of an awakened conscience & then with much affection in a very powerful manner exhorted them to repentance many wept much — saints for joy & sinners for sorrow, after meeting the little girl, before mentioned, came to me & said "O Mr. Dimock I cant have you go away I cannot tell how to bid you farewell never to see you again" I told her I hoped I should but if not in time I expected to meet her in Glory but said here is a number of your young mates I fear will never be converted & if they are not then we shall never meet in peace.

O who can describe the affection of the Dear Babes (almost) that stood by weeping the scene was so affecting that I looked twice for a retreat but could not leave the place where I stood for the many that crowded around me both old & young, while Deep affection floated in their Eyes prevented any moveing one way or the other It seemed as tho the evry word I spoke was received as from the Eternal God & I found great freedom as ever I found in this place in my life O how did the waiting assembly Draw forth the desires of my Soul to God for them - -

Rehoboth Sept 22 — 1798 I once more after long silence must take my pen to record the Dealing of God with me — the third of this month instant I set of with my dear companion from Connecticut[56] where we took an affecting leave of our Friends accompanied with one of her Unkles who came with two Horses to bring Mrs. Dimock to this place — Oh may God

reward him for this and every other expression of his kindness to me ever since my first acquaintance he hath been to me a real friend

We arrived here the 4th Instant where we were cordially received by my friends — I preached in the Evening & felt my soul refreshed to hear & see what God had done in that place I see God is evidently at work in this place & three souls (Parry Chafy, Nancy Armeton Nabby pain) have been brought into clear Gospel liberty Some others are verry seriously imprest in their mind with a sence of Eternal things O Lord God may they soon hear the trump of releas which shall bring a Jubilee to their souls — set out next Day for Boston left Mrs Dimock among strangers to her tho my friends and acquaintances —

Parted in providence with Unkle Dimock which seems like parting with an only Brother — but strongly persuaded I shall meet him again in time but if not firmly believing I would meet him in eternal Glory — I accomplished my Business in Boston & returned here the 7 instant & Sabbath 9th instant preached for the Rev. Mr Snow of providence in the Forenoon, & heard him preach in the afternoon I was disappointed much when I came to hear him, for I supposed he was so superannuated with age[57] that that would incapacitate him for preaching — but when he came to preach in stead of a Formal Languid Discourse it was energetic & Evangelic & he seemed as animated & as animateing as any preacher I have seen in this country —

Preached again in this place at half past 5 in the afternoon to a large & solemn assembly I never felt the Saints of God so near my heart before, in this place, even as tho our souls were knit to them in an eternal oneness — O how did the young converts & older Christians, in particular those whose souls were in the work appear like precious Stones in a Redeemers Crown while each crowned him with songs of praise every heart seemed to Glow with a warm emmotion while some hours were spent in singing and conversing after meeting some sinners Deeply imprest with a sence of their undone condition — preached and visited down on the Neck[58] this week to the great refreshing of my soul — I can but observe the strength that the young Christians gain in this place which

evidences an enlargement of mind — Religion is their theme in every Company — O may God stand by them & enable them to Stand in the liberty of the Gospel.

Sunday 16th Instant by my horse being lame I could not go to Swansy as I expected — so I went to the Baptist meeting where I used to preach Elder pitman asked the advise of some of the Brethren whither it was best to ask me to preach or no, seeing there was so much opposition in the Society the conclusion was not to ask me; & Elder Pitman spoke to me about it & Desired me to sit in a pew to let the society know I was not a going to preach, which I did to the joy of some & to the Grief of other I chose not to preach myself but still thought the church was sacrificeing her Dearest priveledges to Dianas shrine[59] may the Lord prevent what I fear by striping his children of wordly wisdom & wordly conformity —

But blesssed be God his children still see the goings of God among saints & sinners & they own it & rejoice in it — preached at half past 5 o clock at Mr Walkers & O I can say the Lord was in this place of a truth, & felt the Gospel, & an oppertunity to preach it was the more precious for the opposition it met with —

Tuesday preached at Barrington to a large gathering of people & Baptized the little girl mentioned fo [lio] 70[60] & the Heavens bowed God displayed his Glorious power & let the heart of his children looking above —

The Lord is moveing on a number of minds here & they felt a Great anciety for fear they never shall obtain Salvation — especially among the young people — I believe some are near the Kingdom — & his work will prosper among this people — preached in Warren[61] at night preached here last Night people in this part of the town have not shared much in the Blessed work that has been this summer but still there is a great attention to the preaching of the word of life, I feel a freedom in preaching them, but I do not see anythink visible of its effect on any — but I feel encouraged to preach Jesus Christ & him crucified[62] & I do not want anything else to make it please the palate of the Hearers —

Sept 26th preached last Friday evening where I found some whose hearts are pierced with arrows of conviction —

Sabbath Day preached at Swansy twice & once in this place, the songs of young converts sounded most angelic — Deeply imprest with eternal things, the rolling tears burst from many Eyes The terror of Gods law raised its awful Banner in sight of the ungodly which extorted the Deepfelt sigh from their souls — preached Monday and God was there by his spirit in the most solemn manner & owned the message that he sent by me the tears & sighs from many testify with authority the truths reached their Hearts —

Preached last night to but few people & but little religion in exercise, O how Barren how stupid is my heart O Lord awake my soul & captivate every power of thought with the Gospel of thy Dear son — but while write my mind awakes toward my Native land I feel this moment as tho I longed to see Nova Scotia & my mind awake to think of telling my friends there once more what God hath wrought & what he hath showed me of the wondrous & Glorious power of the Son of man, O Lord hasten the time when I shall set my eyes on the people of thy choice in Nova - - -

One young man has come out in clear sunshine of Gospel liberty this week & speaks as understandingly as any one I seen here both as to experience & the Doctrines of Religion.

The next Sabbath I preached at Mr Viols when I verrily believe God was by his spirit unfolding to men the secrets of their hearts a great many people attended & among them a Number that were ancious to know that these things be about which we hear so great ado preached in the evening at Capt Walkers not so great liberty as I have felt here some times but felt a verry sweet calmness of mind & great union to the Christians Monday we went to providence preached Tuesday Evening there in a private house & This must I say that God signalized this meeting to me from any I have had in this Town it seemed as tho the church was just about to emmerge from her present Darkness it seemed as though the Auspicious Day had already Dawned upon Zion — The Christians seemed to awake with surprise I believed God would do them good in his own time — Next Sabbath it rained so I did not preach anywhere Tuesday preached at Mr Ezra Kents & bid my Dear

Friends in Rehoboth farewell O how dear to me is that people whose God is the Lord & in a particular the young converts but I must leave them O may the God of all grace the Great Shepherd & keeper of Israel take into his careful embraces those affectionate few redeemed by his blood & fill a special care for them as tho they were my flesh & my bone & where ever I go I shall bear their welfare in mind Yea may my right hand forget her cunning[63] & my tongue cleave to the roof of my mouth if forget Zion & do not prefer her to all Earthly Good

Boston Octr 16th I arrived here the 12th Instant & found a vessail bound to Nova Scotia in which, if I cannot do better, I mean to go home My friends in Rehoboth are kind to me one let me have his coatchee to come to Boston gratis & a young man came to bring back it & my Horse, which I have sold for 60 Dollars,[64] back to Rehoboth

Saturday had the Honour to wait on Dr. Stillman[65] & the Reverend Mr Baldwin; was invited to take tea & lodging, with Mrs. Dimock, at Rev Mr. Baldwin I preached there the next Day in the morning & in the Evening I heard M B preacht in the afternoon at each time the Assemblie was verry sollemn, indeed Death had made inroads among them of late he hath as it were stalked at noonday [66] through the city which seems to make people more serious than they were — altho the hand of God is too little regarded among them in general — yet their is but few places in the States[67] that the Christians stand so clear in the Doctrine of the Gospel as here —

I preached at a society meeting[68] Monday night Tuesday & Wednesday Night & Friday Evening I attended a Woman Society[69] I am expecting to go every Day & am looking for a passage but God sees fit to Detane us till a more favourable time should offer, for Mr Dewolf of Liverpl[70] was in Salem & sent me word that if I would come there I would be welcome to a passage with him which after preaching the 21st in Boston, I gladly accepted & we rode in the stage unto Salem & had our Baggage conveyed on a cart our freight was 5½ $ after I came to Salem 22 went on board 27th we set sail for Nova Scotia that Day and the next but returned to the same harbour by Monday 29th we again took our departure with a favourable wind which continued 4 days but by the Captains

miscalculation we lost our selves and over run our port above 40 League some times we had to lay too but most of the time we had a pleasant time, the most of my concern was on Mrs. Dimock's account who never till now saw salt water on Thirsday we got observation by the sun & found our selves in the Lattitude of the Cape we were runing for but which side we were we knew not & could but just carry our Double Reefs about 3 o clock we were obliged to heave her to under three Reef & Fore-Sail I had felt a Desire to pray for some time but seemed in such confusion that I thought not convenient till now all the seaman came below & all their wisdom failed I felt great necessity to spread it before the Lord which I proposed to the Captain & he said he thought it verry propper which I attempted with Great freedom & it left a great calmness to posses my mind from which time tho we then did not know it the hand of God seemed set to bring us to our Desired port & when we set sail to run Northerd for Land after the captain Despaired of finding himself accrost the Bay of Funday he shaped his course East for about 10 minutes & the wind veered to the eastward so that we were oblidge to shape our cours NW which brought us to Halifax Light in 7 or 8 hours sail at 6 knots[71] by Saturday Morning we opened Liverpool Harbour at Night got ashore once more on Nova Scotia Land was glad to See many old friends but O how changed from what I have seen them, as to the power of Religion I saw but verry little among them in the midst of all the marks of Friend ship that could be expected it wa rare to see the least moveing religion on any minds yet several times & saw some Either to rejoice or groan for liberty came to port mitway on my way to Chester haveing hired (for 12$) two young men & a boat to bring me to Chester, preaching in port Midway 24th 25th of Novr I found it much easier preaching here than in Liverpool God was evidently among us November 26th we arived in Chester where we were kindly received by our friends & seemed glad to see us, & soon testifyed it by providing for our Temporal support Deacon Vaughan devoted his best room to our use untill we were provided for where we staid till this Day March 25 1799 bought a House for us to live in as soon as it can be repaired & to give 60 $ for our support the first year —[72]

but leaving those things of smaller moment I must record the State of religion at my return to my Native Land & the Dear people of my charge many ancieties arose in my mind on account of the welfare of a people so near to my heart I heard them complain much of Darkness but injeneral (which was favourable) their complaints began at Home but I found it easier preaching here than any where since I left Rehoboth & can but believe that God will visit his children in this place in giving them bread — O what shall I say as those hopes which inspired my soul from the liveing God — & shall I see the arm of God made bare in the Sight of all opposition & hear souls with great anciety enquire what they shall do to be saved.

The children of God seem to get some strength & by times show the victory through a Saviours mercies in some parts of Malligash[73] God is evidently at work & altho opposition is as evident as ever in some yet its amazeing to see the alteration in general for many that once were bitter opposers and are now strong advocates for the gospel of Jesus & find a number that have been converted to God since I went to the States & amongst others an open & an effectual Door set for the preaching of the gospel to the needy inhabitants of a perishing World

1st May Since the last Date God has appeared in his sanctuary & caused his children to speak of his coming with power Divine. Some of the aged matrons in our Israel a number of times was constrained to speak of the wonders of redeeming love or Deep of feeling at other times drown all their language one young sister of the Church for some time past hath been much ingaged for about a fortnight she was so engaged that our meeting sounded with sweet Hosannahs while she declared the Lord was a coming to visit his people Some dawnings of serious impression on some minds O that they may be much increased O Lord God of Hosts revive thy cause & hasten thy comeing purge thy Temple from — is not the time drawing nigh that ZION shall arise clothed in the Dress of her Eternal Husband.

Chester Dec 8th I have not wrote for some time and now have not that to write I could wish but would here stand amazed at the goodness of God to me & my ungrateful returns

for such goodness the season past hath not been Such as I have seen yet there hath been some reviveing season & in some place very powerful ones in May with my companion I went to Newportt[74] to see my friends preached on my passage at Halifax without much effect yet an unusual attention at Newport I preached 3 Sabbaths besides frequent lectures — people flocked in abundance to here the word & many seemed verry serious Christians Hungering and thirsting after Righteousness & some sinners destressed about eternal things. Went to Horton & Cornwallis where I found God had done great things for his own cause & many souls were born to God & sat under the droping of his sanctuary & his name was sat on high in their souls

Hundreds were added to the Millitant Family many old Christians woke up & are following the Lord in his Institutions more than a 100 have been Baptised there on a short time here I met the Ministers on ASSOCIATION & received a request to assist in Organizing a church & Ordaining a Minister at St. Marys Bay which was accomplished at the Lower end of Granville preached in NICTOX on my Journey here the Lord hath wrought the Greatest change I have yet seen where but two or three Evidenced a change when I was here last now there is about 40 communicants & many more that give evidence of a renewed Heart. 28 have been baptized here in one Day & to the praise of the matchless Jehovah let me speak it the Great Head of the Church was there by Spirit it owned his Institutions & evidenced the great work that he had wrought in months past in Wilmot Granville Anapoliss & St. Mary's Bay the Lord hath made his arm bare to the confusion of his foes & comfort of his chosen ones at the Ordination & the meeting preparitory thereto God was among us of Truth[75]

I returned to Newport where Br Fellows had been some days past & God had been with him & the church is ariseing from her years of slumber to adore the Doctrine of God our Savior I am here called upon to Baptize my Honoured Mother my Br Daniel Br James Anthony & his wife[76] I may say I never saw a greater sollemnity in all my life than at this time & likewise at the church meeting the Day before I never saw so great Collections of people at Newport as now to the

Everlasting Gospel of God Grace proclaimed to the Sons of New-----

I returned home with a request to the Church of Christ in Chester to send assistance to them in Organizeing a church which was complyed with 2 Brethern was comforted when Meeting Brs. Edw. Manning & Th. Harding who togethesr with the Brethren of Newport seemed of one Heart & in one spirit ingaged for to assist in going forward this Day was refreshing to the children of God & sinners for their Eternal welfare —[77]

We returned to Chester with a request to the church from a scattered people in Westmorland in New Brunswick to councill & assist them in embodying into a church & Ordaing Brother Crandal their pastor & teacher[78], who was then a member of the Church of Chester, & was agreed that with one of the Brethren, if no more, should go; which we did — & succeed far beyond our great expectation — for Oh! the power & grace that was then Desplayed is beyond description the saints of God awoke from their long slumbers Baksliders returned to the fold of a Redeemer & shouted aloud the victory through a Saviours Blood sinners cryed for Mercy while saints went on their was rejoicing what their Eyes saw Ears heard & souls felt of Gods unbounded love through the whole Country & Cumberland County there seems to be a moveing of Gods spirit on the minds both Saints & Sinners —

O may God effect a great a glorious & Universal work through the Land may it speedily reach to Chester & Detect the sinner in his crimes comfort mourners & set the appressed free in the glorious Liberty of the Sons of God —[79]

indeed my hopes are great of a revival of pure & undefiled religion[80] before God & the Lamb I long for some other means to be used thinking some other Ministers preaching might be of more service but I know Gods means are the best & he can do his own work in his own way — & O Lord it can be used as a stepping stone in so glorious a cause thy will be Done Amen

May 18th 1800 O Lord Why am I no longer engaged in the cause of a Redeemer[81] when I see evidently that God is at work & Bacsliders are weeping mourning & returning to Jesus fold, I find God is still the same O may I ever record his

faithulness to my soul. I have passed through the 5 months past without writing mean time God hath been carrying his work in Malgash Many souls have been awakened there & some of them brought out in clear sun shine of Gospel liberty, many more we believe are ingrafted into Christ but are weak in the Faith — the Hearts of violent opposers are broken Down before the power of the Gospel, & with astonishment it may be said what hath God wrought in Lunenburg, the means are as little thought of injeneral as most any man in the Country but God is shewing his prerogative to do as He pleases & work by them he chooses which makes Satan rage the more In Chester Satan almost reigned at times yet God hath showen that the Kingdom is his due & that his Glorious cause shall yet be victorious & often the assemblies of Gods people is often blesst with his presence while one or another proclaims the goodness of God for a little while past Backsliders are returning or wishing to return one man converted about 14 years ago & had got much in the world had been much engaged this winter & last church-meeting came & told what God had done for his soul & last Sabbath was Baptized He confessed & lamented his Back slideings the Pow'r of God was there enforceing conviction on other Backsliders & Disobedient

Poetry &c composed by Mrs M-- F in the year 1795 She was a Lady of Distinguished talents, a great poeter though a stranger to religion[82]; it was indeed a subject she did not meddle with. The first piece on a Religious subject was composed on a Saturday Eve being the Night before her soul got liberty & was as follows

POEM 1ST

Fain would my soul a bolder sally try
Her trembling pinions Fain would soar on high
She quits (on fairer flames to try her pow'r)
The sing-song warbling of an idle hour
Forgets the day to Melancholy dear
Checks every plaintive sigh & falling tear
Oh to express religious power Divine
Fain would pen to Energetic line
As when Dun night has cast around her shade

And Deepest glooms does all the Earth invade
Alone, forlorn a wandering traveler strays
With steps uncertain through the devious ways
No friendly hand to point his path aright
Nor o'er the gloom awakens one beam of light
Save where the glow Worm points his feble ways
Or Ignus-fatus wild exantric blaze[83]
All these mislead his wandering steps astray
Nor lead him through the Dark & lonely way
At length far off a taper pours its light
And gilds with shady beam the gloom of Night
Thither he bends his course more bright it glows
Beams on his step the narrow path way shows
Onward he speeds a friendly mansion near
Invites his steps & dissipates his fear —
He enters danger in undisturbed repose
— Twas thus that lost in Dark Egyptian night
Long have I wandered from the source of light,
Ive long allur'd with Dark insiduous smiles
And spread with Treach'rous art delusive toils
With light illusive of my steps misled
And oer my path unnumbered Dangers spread
The world had charms — it long seduced my mind
But Keen affliction folow'd close behind
When o'er the sable gloom that veiled my soul
A beam of bright celestial radience stole
It cheers the sullen darkness guides my way
To realms of light to fair Etherial Day
Oh bright Religion come angelic maid
On Thee I call I supplicate thine aid
Guide thou my steps from Earth's Dull Darksome road
And give my soul to know a saveing God
In low humility his aid implore
Entreat his mercy & his power adore
Give me to know my num'rous sin forgiv'n
Quit Earth-born joys and waft my soul to Heaven
Argyle Saturday Morning

Next day that grace which abounds to the Chief of sinners was shed abroad by power Divine in her soule and the

Monday after in a happier frame of mind she composed the following piece

POEM 2ND

With heart I'd raise an ardent lay
My boundless Debt of gratitude to pay
For God that debt of gratitude is Due
Yes — Heaven Inspired you pointed out the way
To bright refulgent realms of Endless Day
Display'd the Danger of my wretched state
I trembled on the verge of fate
I saw perdition ope with dreadful view
Saw countless dangers all my steps persue
Conscience awakes around for help I gaze
Immersed in dread in terror and amaze
Blessed be the tongue which taught my soul to know
Afflictions pang the keenest throb of woe
Thrice bless'd thrice happy ever be the hand
Which show'd my passage to the Heavenly Land
Show'd me my Saviour bleeding on the Tree
Shew'd that he wept & bled & Died for me
From joys below my grovling mind allured
And hop'd for me a place in heaven secur'd
Ye sole pleasures ah ye charm no more
Farewell vain world of Deception now is o'er
What are your joys a wild fantastic dream
I plunge no more on follies rapid dream
Be it my only task while life is mine
To look for pleasures solid & Divine
Pleasures which ne'er deceive the stedfast mind
Pleasures which leave no guilty sting behind
When mourn with Orient blush shall first arise
Till when Nights gloom shall shade the azure skies
Still will I teach my stubborn heart to bend
Still shall to heaven my ferven prayer ascent
O may my prayers in Heaven an entrance gain
Nor be my hope of pardoning love in vain
If Jesus did for worst of sinners die
The worst wicked sinner sure am I

No more I slight the affairs of his grace
No more my feet shall run the guilty race
Through deep Repentance I'll to grace awake
Sin & her flowry paths I'll now forsake
For These whose Days in Gods bright cause are spent
Ah be those Days all crown'd with sweet content
The Gospel Labors may success repay
May to my Lessons every heart give way
Bless'd here below but ah supreemly blest
In the bright mansions of Eternal rest
In that Dear Place to which my soul aspires
Oh may I join thee with the heavenly choirs
To give Eternal Glory to the Lamb
And sing rapt praises to Jehovahs Name

Argyle — Monday Morning

On a suckceeding Day she wrote A piece worthy, I think, if her modesty would permit, of a place of fame

POEM 3

Awake my soul! Creations God requires,
The tuneful lay — awake poetic fires,
O my rapt soul the tuneful lay would pour
And all my trembling powers my God adore,
Bend at his awful throne and humbly there
Breath from my swelling heart the ardent prayer
My soul its glorious priviledge is thine
To sink submissive at his radiant shrine
A bright wing'd cherub bears my fervent sighs
To Heavens high Court,above the azure skies
When sunk in dust my heart was placed below
My brightest hopes were Dash'd by deepest woe
In vain amusements still relief I sought
And try'd by evry art to banish thought
But busy thought still wak'd the pensive sign
And drew the frequent tear from either eye
Deep melancholy o'er my senses hung

And achining pangs my shattered nerves unstrung
Vain was the world, yet still the world I woo'd
Its phantoms followed, it delights persued;
Its pleasures oft & sorrows oft I prov'd,
I saw its follies yet those follies lov'd
On Earths low bosom all my hopes reposed
And Every door of Grace to me seemed closed
at length from Zions-Mount a voice awoke
Which to my sin deluded sences spake
A still, small, voice, which fix'd attention there
And calld my thoughts in happier words to share
To happier worlds to go, sublime I soar
Earth & its Idle joys can harm no more
My soul on seraphs wings would mount above
And Drink unfailing streams of Heavenly love
Oh Blessed Jesu, dear Expireing Lamb
Unnumber'd praises to the holy name
Blessed be the hour I felt Redeeming grace
Oft has thou calld oft stretched thy bleeding hand
Beck'ning from sorrow, to Heavenly Land
I blindly, ruins flow'ry paths persued
Nor e'er in thought, my lost condition viewd
O matchless love be endless praises given
May my rapt praises reach the throne of Heaven
Oft has this bosom felt poetic fire
Oft have these unskilled fingers touched the Lyre
What were the themes which awake each tuneful string
What were the subjects that I strove to sing
Perhaps 'twas Friendships bright inergic glow
Or sounds Elegiac spake my heartfelt woe
Oh sounds Elegiac from the Lyre is flown
And Heavenly Friendship's not to me unknown
This breast no more suspires with painful sighs
No more keen sorrow stains my tearful eyes
But Dove-like peace o'er me her wings hath spread
And Nightly slumbers hover o'er my Bed
Gay raptured hope the placed smile awakes
And melancholy now my heart forsakes
Morns Rosy Blush & Eves incrimsond hue

The shrub low bending with the pearly Dew
The Dashing stream that falls the rock among
The Bird of Eve which tunes his pensive song
The flexile Grass low bending to the breeze
With verdant foliage crowned the forest Trees
All, all conspire to aid the fervent lays
All join to give the great Creator praise
And shall my "soul" lie slumbering mid the throng
Say can my heart refuse to joyn the song
Ah no for gratitude inspires my voice
And all my trembling nerves in God rejoice
Long as the sun to me shall splendid rise
Long as the moons pale beam illumes the skies
Long as the starry Orbs their fires desplay
Long as the rosy East speaks Dawning Day
To long my lips shall breath the ardent prayer
To long in hymns of love with seraphs share
And when in Death my lips shall cease to move
In Heaven high Courts I'll sing redeeming Love

Argyle August 3 — 95[84]

Her Farewell when I was leaving the place about a fortnight after conversion is as follows

POEM 4TH

Well we must part may angels be the guide
May God direct thy steps prepare thy way
May downy slumbers oer thy Nights preside
And placid hope awake each riseing Day
Oh may thy lips such Heavenly peace impart
To waken sinners breasts as now I feel
Oh may the Gospel sound reach Evry heart
May God his love to many a soul reveal
O may the world with all its silken cords
That wreath ther heart about their soul entwine
O be those fetters loos'ned by the words
To fairer worlds direct their wand'ring minds
My soul awakes with rapt transcendent glow
To think to some how near the Day of grace

When God his love to the poor souls shall show
When Jesus shall unveil his radiant Face
Come ye poor souls deluded now no more
Tis Jesus calls he beckons you away
O he will land you on the Heavenly shore
Where sin shall never lead your mind astray
Oh quit the world by sin no more allured
Tho pleasure lift her roseat Bowers for you
Reflect if you've a place in Heaven securd
Joys shall be yours & pleasures ever new
Oh bear the worlds loud laugh & follies sneer
Religion shall philosophy impart
Tho foes deride tho friends should frown severe
Shrink not from God for he shall cheer thy heart
Oh he will cheer the with benignant smiles
He'll guide thy steps from sins rough thorny way
Seraphic peace shall all thy cares beguile
And beam upon thy soul like opening day

To the above was prefixed the following Crosstic

POEM 5 ACRSTIC

Join evry muse wake each melodious string
Oh tune my ruder numbers while I sing
Seraphic strains which Heavenly warmth inspire
Enkindling in my soul a sacred fire
Pure is that fire with Lamben[85] flame it flows
Hence calls my thought & heavenly regions show
Dear youth that pointed out the glorious way
Inspired my soul to quit her bonds of Clay
My stubborn soul a wanderer long from grace
O thou has shown me now my saviours face
Can Worlds repay what now to me is given
Knowledge & a sure place in Heaven

The following is three hymns she composed at different times

HYMN 1ST

While lest to grace that mazy way
The paths of sin & Death I trod
The world allured my thoughts astray
My heart could own no other God

Its vain delights I still persued
Followed long its meteor blaze
Still tried reflection to elude
And gave to sin my youthful Days

And now my hour of grace is come
I feel I know that Christ is mine
My heart can own no other home
Can taste no joys but joys Divine

This World can no more insnare
Nor tempt me more to follies ways
My God shall claim my evry care
To him I give my youthful Days

To thee thou bleeding Lamb to thee
My Glowing heart shall still aspire
Free is thy Grace thy love is free
My Christ is all that I desire

A Heavenly warmth awakens my heart
A beam of light around me plays
Jesus from thee no more I part
And thou shalt claim my youthful days

HYMN 2ND

Awake my raptured soul arise
To praise creation King
When morning paints the Rosy skies
His Goodness will I sing

And when the suns last parting ray
The Western Clouds diffuse
The pleasing theme of ceaseless praise
My lips shalt then resume

Ye whispering winds O hear the sound
To Heavens high arch above
Let all Creations works resound
His mercies & his love

Ye birds that wake with morns first beam
His praises still proclaim
Ye verdant groves ye falling streams
Prolong the pleasing theme

And ye who feel a saviours love
Oh join the raptured lays
In loftiest notes his goodness prove
His boundless mercy praise

And when this mortal life is oer
And nature sinks in peace
I'll sing his praise on Heaven's bright shore
In songs that never cease

3RD HYMN

The deepest gloom of sullen Night
Enwrap my soul around
And Darkness banish'd radiant light
And Gloomy sorrow frowned

No cheerful dawn of Day appeared
To chase these clouds away
No beam of hope my Doubts Lord cheer
With bright reviving ray

I felt my soul with Grief opprest
I sunk beneath the Load

But be the Day forever blest
In which I found my God

Oh he has chased these Clouds away
Reviv'd my heavy heart
For shadowy nigh or brighter Day
his bounty did impart

Oh while this would I am doomed to roam
Beset around with snares
My soul this Lord ever love
To him ascend my prayers

And while my trembling pulses beat
And while my heart shall move
My lips his praise shall repeat
My soul confes his Love

Shubael Dimock my Grandfather died May 27th 1781 Aged 72 or 73 Deborah Baley[86] was born Nov 16th 1746 & died 1829 Chester Apr 27th 1805 this Day Received the melancholy News of my Honoured Father's Death who left this mortal shore on the 5th Instant he preached the Sabbath before from those words "Receive my Instruction & not silver or knowledge rather than choise Goald"[87] I feel the loss much & think his wife and children have lost a worthy Husband and Father & the Churches have lost an excellent councillor was born Mansfield Connecticut Sept. 24th 1736

THE PILGRIM HYMN[88]

Come all you pilgrim travellers who are bound to Canaans land
Take courage and fight valiantly stand fast with sword in hand
Your captain he is gone befor the fathers only son
Thou pilgrim dear pray do not fear but boldly travel on
We trace a howling wilderness where beast of midnight roam
A land of darkness pits and snow where chilling winds do blow
But Jesus goes before us and leads on our way
And if any man do examine us he'll teach us what to say
Good morning brother travellor pray tell me whats your name

Likewise the place you are going to also from whence you came
My name it is bold pilgrim to Canan I am bound
I am from that howling wilderness and inchanted ground
Pray. what is that upon your head that shines so verry bright
Or what is upon your breast so darling to my sight
What kind of shoes is those you ware on which so firm you stand
Or what shining instrument you do bear in your right hand
It's glorious hope upon head and on my breast my sheald
With that bright sword I mean to fight until I win the field
My feet is shod with Gospel peace on which firm I stand
I am determined for to fight until I die and to win fair Canans land
You had better stay with me young man and give your [**]
Your captain he is out of sight his face youl see no more
My name it is apolion[89] this land belongst to me
And for your sword and pilgrims dress I give it all to the
And replyed the bold pilgrim your offers I Disdain
For glittering crowns more rich than yoke I shortly shall obtain
Laid up with God for faithful souls who love the Lords commands
I shortly shall be with him there to injoy the promised land

Dated Aprail 27th Chester 1807

Sept 4th 1807 I am about to make a few remarks on the years on that is past as it respects the work of God it hath been a low time here for some but there appears an increasing Desire for the salvation of Souls & Gods people many of them have spoke with Great ashureance of better and more Glorious Days but at length the time to favor Zion came & about the month of August the Lord made a Glorious descent on the earth against the strong holds of sin & Satan & caused an immortal shakeing among the Dry bones[90] & bone to his Bone so that the Sabbath after that the word broke out was concluded with a Great shout among the Saints and a Great out cry among Sinners for mercy.

Monday evening was the most Noisy meet I have seen in Chester both German and English[91] My companion to night broke her chains & for the first time told the world what the

Lord had done for her soul[92] — & blessed God for bringing her from her fathers house to hear his powerful voice — numbers were brought to bow to the septre of Glorious Christ & I Baptized 3 persons last Lords Day — the work of God still goes on increases our meetings are large for people throng in Great abundance from every Quarter to hear & were much affected & many powerfully wrought upon & saveingly converted

Sept 2nd Sabbath 3 women were Baptized 4 Lords Day one man & it was a solemn Glorious time a goodly number are now brought bow to sovreign Grace & it wonderful how Christian seem to awake in Gospel Liberty & immediately be led into the ordinance of Baptism that verry few who were brought rejoice in God but that they would immediately cry O I will fallow the Lord yes as down the Banks of Jourden —

Accordingly Lords Day in Oct 20 persons were baptized O what shouts of praises & beams of Glory such a Day I never saw in all my life before — I think the God[93] Blesing that ever I asked of God was to bring my soul to such a Day as this when Sinners should cry What shall I do to be saved & converts throng the Banks of Jourdan where plunged beneath the yealding wave they do with joy confess their Lord & Master & shurely I can reckon among the most frequent & ardent request this hath been one that my companion might go hand and hand with me & the church of God which are bound to Zion which he hath granted for on the first Lords Day in Octr she was one of 20 who followed their Dying [Lord] into his watry grave next Lords Day 8 next Lords Day 6 Next Lords Day two the next Lords Day two thus the Lord wrought for his great Name sake untill more than 40 were Baptized & I felt myself in the midst of a praying people for there were many wrestling Jacobs[94] & prevaleing souls, both old & young Male & Female, I see little jealousy among our peado Baptist minds because of the Growing Kingdom & interest of our Baptized Lord but I hope God will in mercy ever grant in meekness to practice his command & to Distinguish between my Erring Brethren & their Errors to love the one and despise the other –[95]

But as there was still some of the old leaven in our House it caused Great uneasiness which began with small jealousy among the peado Baptist especially with the Order &

Ordinances of Gods house was preached up then they would oppose which would cause the Baptist by degrees to examin whither we stood on Gospel Ground a few at length withdrew from our communion because they could not commune with unbaptized persons I found numbers were running into sinful excuses & found no way of bringing them to an account in our present state for we had but one Divine rule to deal with offenders[96] & that was a sharp sword with two Edges[97] which if it began to be applyed I found would cut off all that did not come up to the Gospel standard & after many prayers, Fastings & church meetings we at length adopted Baptist Articles & all that could not adopt them were left where they were; more Baptist were Droped & could not go forward & renew covenant on what was then called close communion plan than peodoes God seemed to own us with at least Supporting grace & an establishment in the truth & for my part I can say it was a Day I long longed for & I did not count all the trials that led on to the Day as too heavy to bear in some measure could say I remembered my sorrow no more —

But now the General opinion was we should never see such Days as we had seen viz. God visibly owning his cause among us by pouring out his spirit & manifesting his sovreign Grace in the conversion of blinded sinners.

Soon after an Episcopal missionary[98] was sent here (which socity had been long vacant) & now our Assemblies were thined few came to our sollemn feast the ways of Zion truly did mourn — but still a goodly number stood firm for the truth & Hung upon the promises & numbers that at first stood Back from time to time came forward & renewed convenant until the month of Aug 1814 some that got farr into the world now began to come to them selves One Brother in particular in a powerful manner returns confessing Backslideings calling on his Brethren to come up to the help of the Lord against the mighty[99] & the Day following after he had spoke publickly in the assembly of Gods people the Lord was pleased to speak in the mighty thundering[100] about Day break a mighty tempest arose which caused many to tremble at length about sunrise the lightning the House of one of our Brethren took of the top of the chimney Descended the chimney broke all the windows in

the ketchen part went through the floor into the cellar & went out through the underpining of the House & part went through the chimney Back & killed a Man (Cordwainer)[101] who was at work there for a few days at his Business while all the family were unhurt —

But now the Lord began to Desplay his sovreign arm of grace as Great a change now took place in a Day as ever I saw in my life every countenance seemed solemn the Gayest & vainest looked as tho they were apprehensive of an approuching Judgment - - - -

Now our Assemblies increased suddenly & on Tuesday evening after the awful providence above Named which was Monday morning, we had a powerful meeting many wept one young woman cryed for mercy just as she had got out at the Door Another had got about ½ a mile & began to cry aloud for mercy & was converted before she got home & it was a wonderful time with a number of Gods people & was a beginning of good Days Back sliders return with weeping sinners cry for mercy & the Friends of Zion rejoice with joy unspeakable —

People began to throng to Gods House from ever Quarter, Many times of late before this work began my heart has sunk in me like a stone when I have seen persons in Different Group returning from meetings talking laughing & Roaming as they had been at Dannce. But now the scene was changed singing praying crying for mercy rejoiceing in God or talking about religion employed allmost every company on their return from the worship of God —

Soon after the work Broke out here we had a visit from Br Ansley[102] pastor of the Baptist Church in Annapolis & his comeing was as the comeing of Titus[103] for he came in the fulness of the Gospel of Christ my unworthy Soul was much refreshed thereby & the more as I was then going a journey in the country set of the first Oct Friday with D Crandel Esq[104] went to Newport next Lords Day preached there the church there seems under some trials but a goodly number of them seem to be Valliant Soldiers of the Cross & I think the Lord fulfilled that promis to Day I will be as the Due[105] to Israel - -

Next went Windsor & Tuesday took passage in the

packet for parrsborrough[106] had a fine passage arived in Parrsborough in Four hours Rode as far as Mecan River 21 miles Loged at Mr John Harrisons Next Day Dined with my sister Freeman in Amherst[107] & next as far as my old friend Mrs. Tingley in Sackville next day Dined at Mrs. Smith's at Mereme Cook & went as far as Bigg Bend peticodiac Mr. Summers Next Day went up the River as far as Rev. Br. Crandel We have been journeying every Day & I have not preached since last Lords Day at Newport we have come to the end of our journey which is about 175 miles from Home & in the way we went it was 200 miles - - -

I visited a few friends Saturday & preached Lords Day to a far larger Assembly then the Looks of the country made appear possible could get together — And I must say it was refreshing time to my unworthy soul & Dewy (weeping) time in the house of God those that walk to the church seem to be well established in the truth & can bear sound doctrine they seem to be Emolous[108] to assist me to bear my expenses & feel as tho I had their prayers with me all the time I was speaking unto them — took my leave of them some of them went Down the River next Day where we had a meeting in the Fore noon I now parted with Mr. Crandel's to meet them next Lords Day in Amherst I came that Night to Mr. Smiths Memrum Cook Tuesday came to Tantermah Sackville & preached there this Evening unto a crowded House

I think it is about 14 years since I was here last[109] & altho it is a low time a time of Great complaint yet I think I decern a Stability & clearness of Judgement far beyond what ever I saw in this place before for they were formerly a very flighty people in their sentiments Most of them carried away with what was called New-Dispensation Scheme[110] holding the Doctrine of predestination in such a light as to render all striveing against sin resisting temptation praying without feeling the Spirit of God as useless Hypocrisy that it no worse to "act out their Darkness" as they call it "than to feel it" that Christians are not accountable for any of their sins because it is their Flesh that sins &c. Baptism & the Lords Supper have had their Day & are of no more obligation in the Church of God — Duties and Commands are not congenial to a state of Gospel Liberty — &

they have got beyond them - -

But now they are in general Established in the truth preached Next Night again & on the morrow (thirsday set of for Amherst Dined at Jollicure Mr. Fillemore I am now in company with a young speaker by the Name of Bancroft from Anapolis[111] I met with him in Sackville & expect his company to Amherst he appears to be a pious Judicious youth much under clouds as it respects his call to preach, we came to Amherst in the Evening passed the time untill Lords Day with my sister Freeman & her Friends I find it to be a verry low time as to religion but a few very established friends to the cause of our God — they have had severe Siftings but haveing a little strength[112] have not denyed the precious Name of Jesus

Preach twice Lord Day in the courthouse[113] & Br Bancroft in the Evening — Mr Crandal's came just before meeting was done & Monday morning set off for Home on the same Road we came & turned aside in a small village I preached that Evening next Day Dined at Mr. Jenkens & at Night reached the Ferry there seemed no room for religion nor any thing like it we were Detained for a passage three Nights & two Days which seems time lost forever forever lost[114] — a small busy village but have no time nor Heart to attend to religion -- at length on thirsday crossed the Ferry to Falmouth had a meeting Br Crandel preached that evening with some freedom God's great truths Arived home on Friday as soon as I came near home I began to hear glad news I first heard Br Ansley who I left here was returned home & this Day had come back again next heard he had Baptized 10 persons, he arived about ½ an hour before we did—[115]

I find the Lord hath done great things in my Absence the opposition is very great at this time which makes good what I have often said to my Friends that I never expected that people would get so much enlightened while in a state of Nature by seeing repeated Reformations or by Religious Education or any other advantages as not to oppose the work of God when powerfully Displayed.

Next Lords Day Brother Crandel preached in the forenoon & Baptized Br Bakman & I believe that Gods people was verry generally Refreshed indeed it was a Day of Gods

power Br Ansley preached in the afternoon we have to hear Experience almost every meeting & God is very presant Br Crandel preached the next Lords Day & a very solemn time it was, we could well say the place was awful on account of Jehovahs presence — very glorious is the effect that Divine Truth hath on the mind of people in this Day of Gods power many are More Edifyed by the preaching of Brother Ansly than any other preacher they Ever heard in their lives Others when they hear Brother Crandle they think they never can want to hear Br Ansly again so it appears clear that there is need of a Deversity of Gifts for the Edificcation of the Body of Christ

June 23 & 24 1819 St. Johns met in association with my Brethern[116] Our meeting was pleasant Br Nicholas Floyd was Messenger a man by the name of David Nutter was ordained to the work of the Ministry & it was truly a solemn season Great God will it please thee of thy mercy to undertake his cause and keep him in a safe a humble place at the feet of the Dear Redeemer O that thou would make him the Honoured instrument of much good to the souls of men. The Association apointed Rev Br Nutter Br Floyd & mself to meet the Brethren at Martins the 20th Instant 4 o clock where after singing & praying opened the Nature & importance of a church of Jesus Christ its form &c. Read the Articles to be Adopted Eleven or 12 came forward & manifeste their Desire to walk by that rule them we gave the right hand of Fellowship to them in the Name of the Associated Churches we represent adressed them & gave them a charge Read appropriate scriptures particular respecting the apointing officers the Church now apointed two Deacons[117] which on the next Day was ordained the Ordinance of the Supper was Administered to the Infant Church this Day is increased to 19 members the scene of yesterday & today is a most affective sollemn time we are ready to exclaim the Lord is in this place[118] of a truth We had meetings every Day the week following waiting for a wind once set off & then returned to a meeting at 6 o clock & continued untill Monday July 5th in this time we have Baptized 16 persons & received 12 that were Baptized before make 47 in all now in the Church O how Gracious is our Divine Master unto us the scene from first to

last many Tears of joy and sorrow fall from Saints Backsliders & sinners we this Day part with our friends in the midst of prayers & Blessings with Emotions which can be easier conceived than expressed

7 July returning from the Association found my Family well feel a satisfaction in telling the kind Dealings of God to man our journey. Mrs. Dimock much engaged in the cause

July 15th Arived here a Mr Sprott & 16th a Mr Blackwood[119] missionaries from the Presbitterian Synod of Nova Scotia going toward the westward of the province preaching as they went they preached here 16th 17th & 18th &19th 6 sermons in all & two in the church they appear to be sound men in the Faith, appeared to love the cause & Heartily to engage in the work of the Lord, as to outward show not contending for their peculiar rites but for the Faith once delivered to the Saints they Acknowledge they would have no Difficulty in conforming to the Baptist mode of Baptizeing but the candidates for that ordinance was the important Dispute[120]

Hymn By a Mr Richardson

1st verse
How happy Lord yea in joy how loveing I feel
I want to feel more more love & zeal
I want my love perfect I want my love pure
That all things with patience I may well endure

2 I want to be little more simple more a mite
More like my Blessed Master & more like a child
More watchful more prayer more humble & mild
More gentle more thankful more loveing & kind

3 I want to have wisdom that comes from above
I want my heart fild with the pures of love
I want my faith stronger my Anker hope sure
And like a good soldier all Hardness indure

4 While suffering indureing in Duty believe
Forgiveing if any my spirit should grieve

Remembering at all times what Jesus doth say
& set out anew to begin every Day

5 Come love & sweet union on that I do call
I want to feel more love yea more to all
O come my beloved come hasten to me
And fill up my vessel as ful as can be

6 My treasure in Heaven I want to lay up
Where no moth or rust doth ever corrupt[121]
Where no thief or Robber will venture or dare
My heart & my Treasure I want to be there

7 Come Brothers & sisters both aged & youth
And all who are wishing to walking in truth
Come fill up your Vessel with union and love
And on our blest journey we'll joyfully move

8 I want my tight[122] clear that others may see
How faith and good works in sweet union agree
My union I want with the Father & Son
I want that perfected which grace has begun

9 When time is no more from Earth we remove
To worlds in the regions of pure light & love
With Jesus our Saviour & all Holy Men
We'll sing hallelujah forever Amen

Composed by Elder Richardson[123] from Stait of Maine

Nov 28th 1822 I set off from my House on a Missionary Tour to the westward[124] which is the first time I have ever been sent by any society on a mission with promise of pecuniary Renumeration which occasions some serious Reflections on my motives in the Acceptance of the Apointment Recommended my family to God & prayed that what was amiss in my Motives may be pardoned for I could not think but that a Heart so Deceitful as mine would be puting of some of its Base Coin at so important a time as this, But my Dependance for success is not the purity of my intentions neither shall the impurity of my Heart Discourage me, It is his promise & presence that says "Lo I AM WITH YOU"[125] that is grace,

free-Sovreign Effectual Grace is my only hope & on this I firmly rely[126]

Called on a few friends was by them Recommended to the grace of God came at Night to my Old Friends Mr & Mrs Deighthoff Rained heavy this Night Nov 29th some showeres this Morning & being unwell feared to proceed on my journey untill Afternoon Crossed Lahave River about sunset (cost 2s) went on to Petit Rivers as soon as by the aid of the Queen of Night (moon) whose silver Beams Reflected from the East, the Neighbouring Hills of Petitrivers Rose in vew which view hath often been a Land Mark to the Distant Voiager my soul sweetly Drawn out in Desire — hope & Confidence: a Desire & hope that the Lord would make this visit a Bless to this people & a full confidence that He could even by the smallest Instrument a small sence of the power of Divine & sovreighn Grace melted those Affection so used to Frieze Arived at Mr Mannings who kindly Received & entertained me.

Nov 30th preached from "But I come unto you in the Name of the Lord of Hosts"[127] &c at my constant friends[128] --- people were verry — this place is now Destitute of any But occasional preaching I preached in the Methodist chappel which is now shut against a Mr Brady who has lately joined the Free Will Baptist & By them been Baptized O that the Lord make known his whole mind to him of the Doctrines & Ordinances of his House —

Dec 1st preached in chapel[129] from — the Bridegroom Cometh[130] & in the evening from Isaiah 60.5.[131] Mr Brady prayed at the close of each meeting Had he been cast out for immoral conduct from the Methodist or any other Society I should not have Countenanced his Improvement But he tells me he withdrew from the So[ciety] because immoral conduct of others was not properly investigated but still was permitted to preach until he was Baptized —

The people here are to be pitied so destitute & so divided they like to remain so called at Broad Cove & Dec 2nd came to Mill Village to an Old Friend of Zions cause Widdow Mack came too late for Meeting convened & prayed in two Houses Dec 3rd came to Liverpool preached to a Large Room crowded with people, tho snowing fast, at the Old Disciples Br

Dexter who is waiting for the time of his change to Burst the chains of Mortality & his conflict cease below

Dec 4

As Revd Mr Payzant [132] was to preach A funeral sermon at the House of our Baptist sisters, a Widow, who had lost her only son just before in a gale of wind from the yard Arm at sea Some of our Friends were verry Desirous I should stop I did — —

Br Payzant preached from He Shall Return no more to his House [133] & I spoke in Evening it was a solemn Day & Evening & the Bev. [bereaved] Mother & Friend were comforted concerning the Amiable youth which was gone —

Dec 5th came to Port Jolly I hoped to have a Meeting here but it was late the people scattered Roads Bad & Zeal low called at a publick House was Refreshed Visited one old Friend who since I saw her lost a pious Husband who Died in his Bed & two sons at Sea (Expence 3/6)

Dec 6th the Travel is verry Bad to By reason of snow a little Frost & much mud Rode to Lewis Head 19 mile stoped at Mr George Giffin Found a number of Friends were glad to see me after an absence of 28 years.[134] 7th preached at Mr Wm Prides 8th Lords Day preached at Mr Kingeis Little Harbor indeavoured to show the provision made in the Covenant of Grace for Gods people & the Abundant Blessings flowing from it through Christ the Mediator the precious word & Ordinances of Gods House — One Woman impatient with the subject Broke out in a Flame of Zeal Exhorting the people to go beyond all men & all Ordinences — I perceive she was one of those Daughters who are a Grief to the Church of God but her pinion fails & without cliping let her Down She charged them (or us) to follow the Spirit & preached at Evening at a Mr Arnolds whose Wife was a verry sick solemn season to many

9th Dec preached at Rev Mr Craig[135] 10th crossed to Ragged Island preached to a solemn Assembly altho complaining of a low time are verry steadfast & Hungry for the Word & Ordinances I spent the short time there with Great pleasure & scarcely can remember to have found it Harder parting with any people in my life they Desire to be kindly Remembered to the Missionary Sosiety they are Building a

Meeting House & Remember the cause & contribute to its support I received for the Society 3 Br — Lock 5/ wife 4/ son Br John Lock 5/ sister Haydone 2/6 Br & Sister Holmes 5/[136]

11th preached at Mr Jacob Ringers at Lewis Head Ready to leave the place next Morning the place was solemn I thought on account of Jehovahs presence Many wept much 3 or 4 pray at the conclusion as there is so much sifting among professors I insisted much that those who fear the Lord should be a Mount Zion immovable always abounding in the work of the Lord This appears to be a very important stand where they are visited by men who can change often as the chamelion

12 Dec set my face toward Home[137] find my Body much worn by constant exertions — It reminds me that should I live long will be like to be verry useless O to live to God the little time I have to live Came to Portjolly expected to preach there according to apointment but the people feared to make the apointment least I should not arive in time Said [Staid] at Mr Robinson publican Mrs R said she wished all the preachers of the Gospel to travel Free of all Expence Read & prayed & conversed Night & Morning (11 for Oats)[138]

Dec 13th came to Port Matoon stoped at Mrs Freemans preached in the Methodist chappel to a very solemn Assembly who appeared thankful for the opportunity spent about 3 hours after meeting at Mr F. with Mr & Mrs Campbel who prays earnestly for a Blessing on the season

Dec 14th came to Liverpool 15th Lords Day preached twice for Mr Payzant & found it very pleasant speaking of the nature & effect of true religion on the Heart its sure foundation & of its undoubted increase in the world sister payzant spoke between meetings in a sweet melting & powerful manner of the Dear Redeemer & his spreading kingdom that it should be the great mountain to fill the whole earth[139]

16th Visited a Number of Friends & preached at Ira prides in the evening from "I will show the Bride the Lambs wife"[140] 17th visited a number of families & in particular one Daughter of Abrahm[141] by Satan bound this two years Denied she had had any Hope but evidenced she had both Faith Hope & Charity by her Deep poverty of spirit (Mrs Kempton) preached at Br S. Freemans from the only Foundation[142] 18th visited some Friends & preached in the Evening at Br Herring

Cove felt a necessity & Freedom in exhorting my Brethren to steadfastness & to cleave to the Lord with purpose of heart, it appeared to be a time of Refreshing from the presence of the Lord

19 Dec left Liverpool haveing met with some personal Favours & some Missionary incouragement. Came Br Fosters at portmitway 20th heard A Mr Hurly called a Methodist preacher He told us of two faiths from the Spirit of God one before the other after regeneration & yet it was but one — That original sin was not Damning that is was not our Fault but our misfortune like a Rope with which our Fore Fathers had Bound us from the wages of sin is Death O that the Love would Grant them eyes to see & a Heart understand the Difference between the gospel of Gods Dear Son & all Human Glossing of the Truth or as I would call it a prevention of truth

Chester 17th July 1836[143] while the last prayer was offering up by Br Walker it turned in my mind that it was 50 years that day since I first loved the Saints & loved the Saviour but it was a misstake it was 51 years since the Lord appeared for my unworthy soul. 46 years last april since I began to preach in the year 1790 and 43 years next sepr since I was ordained on the 10th Day of Sept 1793

- Born 11 Dec. 1768
17 July Born again 1785
Began to preach April 3rd or 4th 1790
was ordained in Chester Sept 10th 1793
married Aug 21st 1798

but must say O what cause self abasement before God for the little advancement in the cause of God but O how many retrograde steps The instances of Divine mercy are innumerable

Dec 11 1836 Lords Day preached at Enon or Bason Meeting House[144] subject the Lame Man healed by Peter by faith in the Name of Jesus Christ of Nazareth gracious remedy of their spiritual Diseases

Much of my time has run to waste & I perhaps am near my home but he forgives my follies past & gives me hope for time to come July 17 1837 this Day became one to remember

the gracious dealing of God toward me 52 years since he has revealed himself to me as a reconciled God & Father & his constant care & my inconstancy calls for hihest praise from me & deepest humility in me Oh! to grace how great a Debtor I am pleased with the debt & obligation I am laid under to God thereby but O, I have Great cause to be dissatisfied with the ungreatful returns I have made to him for all his benefits bestowed on the most undeserving

July 22 — 37 Wednesday. visited Lunenburg on 19th in company with some of my ministering Brethren apointed by the Association to visit the church in Great Affliction found Mr Robert Davis a year ago & being an excluded Minister from the Association made great disturbance Br parker was obliged to be plane as to the impropriety of Incourageing Mr D — ' preaching among them -- Before the councill one party charged by Br G. Hubly the whole blame on Br parker — hard talk against Mr D — & wanting to ex[**] those that heard him the other party by John Mader charged the blame against Mr D & his influence in seting of his friends against the Association & all the Ministers in seting up an opposition meeting after he came back from Liverpool so that many went past the metting house where Br pr preached to hear D & others stoped short for the same purpose in proof that the Division before pr had said anything on that subject was that one of Ds Friends at conference sat back & did not renew covenant & others did not attend the meeting at all When the communion was adminisered by Br McLearn the same one, & others did not commune. A third party was found by one who said Mr D — came to his house & he was glad to see him & always was glad for he believed him to be a child of God & a preacher of the Everlasting Gospel & lifting his hands up as high as he could called Almighty God to witness that if all the ministers & Associations in the world was against him he would hear him preach & stand up for him & in a most raptured manner Declared that all the ministers would have to come to Ds feet & ask pardon & beg of him to pray to God for them comparing them to Jobs friend, & D to Job likened them Haman — to Mordica the ministers to Baal 400 prop D to Elijah the m — to Ahabs prophets D to Micah with a long

unconnected harangue unintelligable or inapplicable remarks he brought forward more of the real Disease or Cause of Difficulty than any or all the rest We advised to concilliate in measures & in the event that any of the members of the church should continue to those Dividing Measures & could not be reclaimed to Deal with them as such[145]

Oct 8th 1839 God has seen fit to incit us & make our House a Bokim on the 29th of Sept the Lord was pleased to take from me the partner of my youth She had been an inconceivable sufferer from a pulmenary complaint various cronick complaints of the Chest Liver & Kidneys &c but now in full prospect of a rest happy glorious compleat & Eternal she fell asleep in Jesus in hopes of a resurrection to eternal life I look on the Tears & hear the sobs of her children with deep felt sympathy & the thought that I shall see her more in time it causes my heart to sink within me the center of home is gone every part of my house is lonely especially the last room of her suffering[146] But Oh! my Lord has thou only left me a cup of mourning & woe? No Lord a cup of joy that over ballance the sorrow He has I think appointed us a meeting to part no more — I will then endeavour to wait with patience till my change come hoping & praying my span left me may be filled up with usefulness. O how useful have the former been O for grace for the future to be more devoted to the Redeemers service - -

I desire as to this dispensation to be reconciled I do not wish to be unfeeling on such a subject I believe the most high intended I should feel my loss — the loss to my children — the loss to society — to the poor & to the church of God But I desire to believe that the Lord saw it needful as He is too wise to err I ought to submit first because it is her gain — a release from all that could burden or grieve her & gain possession of all that blessedness which Dying in the Lord secures & 3 dly the hope of meeting her again where we see the propriety of this separation & shall part no more forever & ever

A HYMN THE LORD IN THE GARDEN[147]

1st

While nature was sinking in the stillness to rest

The low beams of Daylight shone dim in the west
O'er Fields by the moonlight to lonely retreat
In Deep meditation I wondered my feet

2 While passing a garden I paused to hear
A voice faint and faltering from one that was there!
The voice of the mourner Affecting my Heart
While pleading in anguish the poor sinner part

3 In offering to Heaven his pitying prayer
He spoke of the torments the sinner must bear
His life as a ransom he offered to give
That sinners Redeemed in glory might live

4 I listened a moment then turned to see
What man of compassion this stranger could be
When lo! I discovered knelt on the cold ground
The loveliest being that ever was known

5 His Mantle was wet with the dews of Night
His Locks by pale Moon light was glistening & bright
His eyes bright like Diamonds to Heaven were raised
While Angels stood round him in wonder Amazed

6 So deep was his sorrow so fervent his prayer
That down from his bosom flowe Blood sweat & tear
I went to behold him & asked his Name
He answered tis JESUS from Heaven I came

7 I am thy Redeemer for Thee I must Die
The cup is most painful but cannot pass by
Thy sins like a mountain were laid on Me!
And all this deep anguish I suffered for Thee!

8 I heard with attention the tale of his woe
While Tears like a fountain of water did flow
The cause of his sorrows to hear him relate
So affected my heart I fell at his feet

9 I trembled with Horrow & lonely did cry
Lord save a poor sinner O save or I die
He smiled when He saw me & said unto me live

Thy sins which are many I freely forgive

10 How sweet was that moment he bade me rejoice
His smile O how pleasant how charming his voice
I flew from the garden to spread it abroad
I shouted salvation O glory to God

11 I am now on my journey to Mantions above
My sould trusts in Jesus his power & his Love
I think of the garden the prayer & the Tears
Of that loveing Saviour who banished my fears

12 A Day of bright glory is rolling around
When Gabriel descending the Trumpet will sound
My soul then in rapture of glory will rise
To gaze on the strange with unclouded Eyes

June 22 1841 Onslow Mrs Mccurdy to Reverend Joseph Dimock of Chester as I viewed the fifty years

When first we gave the Hearing
On withered cheecks then flow with tears
To find thou still art bearing
An age still bearing precious fruit
And tho a branch was stricken*
'twill but revive the spreading Root
And all the branch quicken

(* Mrs. Dimock Died Sept 29th 1839 Aged 63 years 7 mon)

Chester Decr 18 [43], 75 year of my short life is gone & 7 days on another year And now I have to say with Dr Watts

"What have I done for him that Died
To save my wretched soul"

What have I rendered to him for all his Benefits for which I ought to Bless his Name First I would say he has bore with me more than 16 years utterly rejecting him & All the sweet overtures of the Gospel & then after all makeing & breaking covenants he showed me my breaking covenants was a tacit rejection of the covenant of grace & an unbelieveing rejection

of the only Saviour sinners & by sweet & sovreign desplay of Devine Grace conquered the rebellion of my heart & presented[148] Christ in his alsufficiency to save & filled my soul with wonder love & praise & process of a few years sent me abroad with a message of mercy to my fellow sinners — & how in a number of Instance made the message acceptable & effectual in the salvation of souls to God has granted me health in the mids of Great exposure by Day & Night by seas & land But O what ungreatful returns & now in the evening of my Days when I look back I have to shurely goodness & mercy has followed me all my Days — & now how can I make amends for one of ten thousand deficiencies all I can do is to fly to the cross of the saviour & leave all my Duties performed or neglected to be pardoned or atoned for

Decr 15th 1844 Four Days over my three score and sixteen years of my life is past Two considerations are overwhelming — one is the matchless grace made known towards me & still follow me some of them I desire to recount this Lords Day eve — He gave me being — placed me in a land of Bibles — commited me to the care of Christian parents — My Father, a Baptist preacher who taught me the need of a Saviour & how undone I must be without him — gave me a common Education though small, beyond any of my Associates in the village where I lived — implanted in my Nature a thirst for Education so that I do not remember to have ever been so taken up with any pastime but I would willingly leave it for a Book — this was God for which I Desire to be thankful — My parents taught me to read by Bible Daily as soon as I was able & likewise Bible Doctrine though I understood not their import — but every week if no more, I was taught to repeat the Assemblies catechism[149] except one answer the last half blotted out so that it read thus Baptism is not to be administered to any untill they profess their Faith in Christ & obedience to him — my parents my Father in particular & Ministers & Christian Friends who frequented my Fathers House often adressed me affectionately on the Great & all important concerns of my soul —

Tho often moved to tears was soon forgot — When in my seventeenth ye God the spirit was pleased to strike my soul

with terrors & amazement so that I could find no rest until I was by the Spirit presented with the saviour in his freeness & alsufficiency to save to the uttermost[150] all that come to him there I found peace unbelieving — the same spirit led me to see the lost estate of sinners around me untill I could not rest without warning them of their Danger & Recommending a Saviour — with all my Deficiencies He sent me forth to preach the Gospel — O what a wonder; he has been with me & used me as an Instrument in his hand to bring Tens & Hundreds to himself — he has never permit the New religions or Strange Opinions[151] of the day to shake my confidence in the good old way except for a few years after I first professed Religion my mind was not clear in Doctrine of Election — but through mercy I found experience & Scripture & all the best Books I read were full in the Doctrine that if there was no Election there was no salvation — he has sent me to to feed the flock of God which he has purchased with the Saviour blood — & he has preserved me by Day & by Night, by sea & by Land, in storms & in calms; he has suffered no evil to befall — The continuation of my health so that I have not as I recollect except for 3 Sabbaths at one time with the pleurisy not more than 4 Lords

Days that by want of Health I have been prevented from attending worship — & hopes that the most of my Family is in Heaven or on the way thither — Oh! to grace how great a debtor am I[152]

The other overwhelming wonder is my sinfulness & Ingratitude — Oh my sinfulness in so long rejecting the saviour so often Quenchin the Spirit Grieving those that remonstrated with me exhorted me & prayed for me — so often put the Lord off with lip service fair promises & heartless Duties — An O how much ingratitude after so much patience so many blessings bestowed on so worthless a creature & now no more devoted to my Masters service, no more impressed with the importance of my work when I compare the importance impressed on my mind of the things of the Religion of Jesus Christ with anything of this world The latter sinks into insignificance! but when I compare my impressions on the subject with the things connected with such overwhelming consequences I am lost in astonishment

And now I am far advanced in Age can do verry little for the glory of God or the upbuilding of Zion that disorders are comeing or have come in among us & the church is Suffering & perhaps know not the cause I grieve for the affliction of Zion but have I no power to help her the Lord has said he will search Jersulem with candles[153] he has given us his word by which light the true state of the church can be known both her wounds & cure are there — perhaps some principle joints are out of place & so the church is crippled — perhaps I am neglecting some of the Lambs of the fold They are dear to the Redeemer how Dear ought they to their unworthy pastor —

— O Lord make me faithful & make me wise to do thy will some few of them who have of late put on Christ have absented from their Fathers Table — how butiful to see the whole Family of our Lord sitting at his feet communing together

MR. DIMOCK'S ORDINATION CERTIFICATE

We the subscribers Being called by the church of Christ in Chester to councill & assist in seting apart our brother Joseph Dimock to the pastoral office to which said Church have called him after Due examination & long acquaintance with his ministerial Gifts & Graces have proceeded to set him apart by the imposition of hands to the work of the ministry & do hereby recommend him to all people & all churches of Christ in particular as an Able Minister of the New Testament

At Chester
Sept 10th 1793

Deligates of the church in
Chester in behalf the church

Jonah Marshall
Daniel Vaughan
Anthony vaughan

Council

Thomas H. Chipman pastor
of the church at Anapolis

John Payzant pastor
of the church at Liverpool

Rev T. H. Chipman preached from Apt to teach
Rev John Payzant gave the charge
Rev C. made the consecrateing prayer &
Rev P. gave the Right Hand of Fellowship

A form letter

The Associated Brethren Ministers & Messengers sendith Christian Sallutations to Christians & the Churches to which we stand related

Joseph Dimock's Farewell

1
Farewell my Brethren all Farewell
I leave you with the Lord
O may you shun the snares of Hell
By cleaving to his word

2
You are most near & Dear to me
I have you in my heart
Yet the best friends must sundered be
So you & I must part

3
Altho I leave you for a while
I'll meet you once again
And if its not while here in time
'Twill be on Cannan's planes

4
There we shall meet no more to part
And see our King most glorious
With harp in hand we all shall stand
And strike a note melodious

5
Brethren I hope your debts were paid
By Jesus when he Died
To cleanse your souls the blood did flow
When pierced was his side

6
If cleansed you've been & washed clean
And from your sins are freed

Dont defile your feet again
And cause his wound to bleed

7

For Morning cloathes put ye on those
Faith hope & charity
Next unto these the garment is
of blest Humility

8

And for thy sword the Word of God
The helmet of Salvation
You need not fear but persevere
And Heaven your habitation

9

And now I leave you for a while
O may the Lord direct you
My earnest prayer & Feeble care
Shall be that he'll protect you

10

And when you well remember me
Who have been in your service
May your prayers like sickles go
With me into the Harvest

Deacon Elias Dimock's Expierience of Connecticutt

by Joseph Dimock

'Twas in my early Days I saw
I was a rebel to God's law
I often fear'd that I should die
And perish to Eternity

My crimes Detected by the Law
The briny Tears Did often Draw
And I resolved to mend my ways
And cried to God for pardining grace

And thus would ease my troubled mind
While to be good I seem'd inclined
I hope to find redemption free
If Christ had died for such as me

At length the Lord by Death did call
My Neighbors wife by Death did fall
I saw my Sins in order lie
And Vengeance said that I must Die

Sharp terror seiz'd my guilty soul
While Ghastly fears around me roll
My soul stood trembling at the sight
Of darkness Death & endless Night

The Earth uncertain seem'd to stand
I thought t'would open soon & land
My soul in Death & keen Despair
Where sinners all must Shortly Share

Thus sleep and wake I often found
My dreams & thought with grief abound
No hope nor helper could I find
To ease my poor Destressed mind

At length a short relief I found
Which falsly heal'd my festering Wound
Some time with zeal I serv'd the Lord
And pray'd to him & read his Word

My pray'rs & Duties did abound
My Songs of praise did others sound
I strictly did the Law observe
Nor from my Duties would I swerve

At length I read what Shepherd said
That I'd a wrong foundation laid
His rules were orracles to me
And thought it plain that all might see

Week after week I spent in pain

And no good hope could I attain
My prayers were gone my tears were spent
My harden'd heart would not relent

My heart rebellious rose in view
Against that God that pure & true
No claim to grace I then could have
And scarcely knew that God could save

His justice then I saw was great
The hell should be my endless fate
My prayer Hypocrisy did prove
Till I could neither pray nor love

Then all my hopes withdrew apace
And I was left in wretched care
Until by grace I did espy
A Saving God uplifted high

'Twas then my burden roll'd away
I felt a heart enlarg'd to pray
But soon my hope was strong assail'd
By Satan who so oft prevailed

And thus in hopes & then despair
Till Christ to me did once Declare
Thou art my Son thy sins forgiv'n
Ensure the safe to land in Heav'n

My fears so Great I do believe
The Devil would my soul Deceive
Untill the words repeated thrice
Did make me take his sweet advice

If all my sins forgiven are
For none with mine could we compare,
When let me love thee more I pray
That God that wash'd my Guilt away

Then all my raptured soul arose
Immortal sweets did them disclose

My ravish'd soul rejoic'd to tell
That I wish God might freely Dwell

The gloomy Night was turned to Day
And all my sorrows fled away
The beams of Grace did free Descend
To meet me through my Dying Friend

Joseph Dimock

TEXTS USED BY JOSEPH DIMOCK

Nov. 31, 1798 — May 31, 1800

1798

Nov. 30 2 Kings 10.26
Dec. 2 Zech X.1
Song 11:12-12
3 Est IV. 16-

1799

Jan. 6 Luke 11:10
Rev 11.17
13 Isaiah 111:25
Jer. XXXI. 6
Eph. V. 14
14 Jer. XXI. 18
20 Isaiah 61.9
Isaiah 61.9-
25 Isaiah XIV:18
28 Gen. XIX.10

Feb. 3 Rom. VII.6
4 Gen. XIX.11
10 Ruth I.16,17
Matt. XI:28&
11 John II: 20,21
15 Acts III: 19
17 Heb. VI. 21
Isaiah IX. 9
18 Psalm IX.9
24 Amos IV.12
Malachi III. 18
25 Zeph iij 18
Mar. 3 Luke XV. 32
Luke XV. 32
4 Song IV:12
10 Song IV:15
11 Acts XX.20
17 Rev. CII. 1,2

	18	I Tim 1.1
	23	Exodus XX. 30
	23	Rom. 1:17
	24	John XIX.6
	28	John XIX.12,13
	31	Isaiah 37.35
	31	Joel 2:1
Ap	1	Psalm 65.2
	5	Isaiah 12.2
	7	Zech. 33.7
	7	Hab. 2.2
	8	Deut. 33.26
	14	Isaiah 27.4,5
	14	Isaiah 28.16
	15	2 Kings 2:14
May	5	Isaiah 38.1
	5	Mark 14. 18,19
July	28	Heb. 2.3
	28	Heb. 2.3
	29	Songs 6:1
Aug.	4	Matt 11.5
	4	Isaiah 42.6
	5	Luke 10.21
	11	1 Cor. 1.13,14
	11	1 Cor. 1:29-31
	12	Matt. 13.52
	25	Songs 3.2-4
	25	Songs 3.2-4
Sept.	1	Isai. 57.15
	1	1 Cor.11.25-26
	2	Dan 12:2
	6	Rom. 1:16
	8	Ezch. 47.9
	8	Ezch. 47.9
	9	Matt 6:19
	15	Psalm 12:12
	15	11 Chn 5:46
	16	Matt 2:2
	22	Luke 21:22
	22	Luke 21.23
	29	Eckl 2:1
		1 Tim. 4.8
	29	1 Tim. 4.7
Oct.	20	Isaiah 43.25
	20	Rev. 6:12
	27	Micah 6:9
	28	Dan. 6.20
Nov.	3	Rom. 7.4
	3	Rom. 7.4
	4	Rom. 7.5
	8	Matt. 21.37
	10	2 Cor. 10.4,5
	10	2 Cor. 10.4,5
	17	Exodus 4.37
	17	Rom. 9. 22,23
	22	Luke 13.34
	24	1 Pet. 2.6
	24	-- --
	25	John 3:16
	29	Joshua 24.24
Dec.	1	Joshua 24.16
	1	Joshua 24.16
	8	Hosea 7.12
	8	Matt. 25.29
	15	Gal. 4.19,20
	15	--------
	22	Matt 12.39
	22	Rom. 15.19
	29	Hosea 11.4
	29	Hosea 19.8,9
Jan.	1	Micah 5.7
	3	Exodus 16.8
	5	Matt. 12.28
	5	Matt. 14.25
	10	Matt. 26.13
	12	John 1.30

12	Luke 15.20
19	1 Peter 4. 17, 18
19	1 Peter 4. 17,18
24	Heb. 5.8
26	Heb. 22.4
26	Heb. 22.4
Feb 3	Micah 2.7
9	Isaiah 30.2
—	Micah 2.10
14	Micah 20.10
15	Micah 2.12
15	Micah 2,12
21	Deuter - -
23	Revela 14.3
23	Revela 14.3
28	Zephaniah 3:18,19
March 2	Zephaniah 3:18,19
30	John 4.26
April 11	1Cor. 13. 1,2,3
13	Mark 16.6,7
18	--------
20	Isai 4.1
27	Luke 19.38-40
May 4	Acts 24.25
11	Isaiah 32.15
11	1 Thess 5:14
14	2 Cor 4.6
18	John 18.30
18	Isaiah 9:7
25	--------
25	---------
30	phil 1:6,7
31	Job 19.25,26
April 1838	
22	John 15.4

LIST OF MARRIAGES

A NOTE

The manuscript of Dimock's Diary includes a list of the marriages he performed, or some one else did under his direction, at Chester. Following entry No.7, a statement is found to the effect that the marriages he performed while in New England were listed at "the Latter End of Aynsworths Anotations". The chances of anyone coming across this particular copy of "Anynsworth" are pretty remote. One wonders why they were listed there, since he had the Diary with him in New England and had already listed marriages, one to seven. Maybe he wanted to confine the latter list exclusively to marriages performed in Chester, or when the banns were pronounced there.

The practice of publishing the banns of marriage three times was carried out consistently from the first to the last of the recorded marriages. Sometimes the banns had been published elsewhere than in Chester, as in numbers 1, 42, 77, or they were published in Chester and the marriage took place elsewhere (these cases were rare), as numbers 24,25 and 26.

The first of Dimock's recorded marriages by license was number 22, that between John Pence and Esther Etter in the spring of 1803. It is interesting to note that this was several years after the attempt to prosecute the Rev. Eroch Towner for performing a marriage ceremony as a Dissenter and without a license. By statute 32 George II Cap. XVII, 1758 only the clergy of the Established Church (i.e. in British possessions) were allowed to marry, since only they could procure a license. However, the defence in Towner's trial argued that the Church of England had never been established by law in Nova Scotia, and that if Towner were found guilty of a violation of the Marriage Act, then all marriages so far performed by Dissenting clergymen would be null and void (see Levy, op. cit, p. 48ff.) It was three years before Dimock performed another marriage by license (Nos. 39 and 40).

Objections to the marriage being performed were voiced on two occasions, even though the regulation regarding the publication of banns had been adhered to. In marriage 31 objections were raised by a third party that the groom-to-be had promised to marry his daughter not the bride in waiting. However, when he (the third party) "refused to give Bonds to endemnify me or to prove the same lawful" the objection was overruled and the couple for whom the banns were pronounced were married. In another instance just after marriage 20, an irate competitor for the groom in waiting declared he had promised to marry her. This was, of course, after the banns had been lawfully published and since the Young woman could put up the required £ 50, the marriage did not take place then, but was solemnized six months later after the banns of marriage had been republished. Marriage 77 is a good illustration of the care Joseph Dimock took in pronouncing banns so that he would conform to the letter of

the law. Incidentally, marriage 77 was contracted on the eve of the Battle of Waterloo,

Dimock's spelling of proper nouns was not always consistent or correct, yet from his list of marriages one can get some idea how the spelling of some family names changed throughout half a century. Some of the families were obviously of German origin. For instance, Graffs or Grafs became Graves, number 248, Gorkum became Corkum, the changes can be traced through 122, 183, 230, 250; the Haupolt of 198 became Hawbolt in 269; and the long spelling Eisenhauer, 109, became shorter by one letter in 274. As any Nova Scotian knows the name has had several different spelling for decades now.

Joseph Dimock must have had an aversion to marrying members of his immediate family. According to number 113 Joseph, jr., his oldest son and first born, was married to Rebekah Crandal by the Rev. Harris Harding; George Dimock, number 185, fourth son was married to Martha H. Crandal by Anthony Dimock, his brother. A year and a half later, the same Anthony married his cousin Betsy S. L. A. Dimock to George E. Hariat of Liverpool, marriage 195. Joseph Dimock did, however, perform the ceremony for his near relative Alexander Dimock of Horton to Eliza Fullerton of Chester, March 1823, number 127. He also married his third son, Daniel, to Lucy Crandal also of Chester. The marriage, number 152, is not dated but fell between March and September 1828. In October 1815, he united in marriage his brother Oliver and Katharine Vaughan, also of Newport and the following day his sister Tryphosa and James Marsters, both also of Newport, marriages 80 and 81. At various times pastor Dimock made an entry in his Diary to the effect he had reported his marriages to the town clerk, following numbers 84, 117, 237. (All proper names above are spelled as in the Diary).

The cryptic symbols that accompany the majority of the marriages recorded in the Diary remain something of a mystery. Efforts to decipher the combinations of letters and/or numerals have so far proven futile. One guess is that they have something to do with the renumeration given the

minister for the services performed; another that they have to do with the witnesses to the marriage. Neither, however, goes very far towards solving the problem. The following are a fair sampling of the mysterious symbols: i/N¼, t/, i/k, ra/, as/, Y, G/s, Gr/, Gs/gs. Appended to his brother Oliver's we have Gn/k; to his sister Tryphosa's rs/. One wonders what the difference was intended to convey.

Two marriages of "coloured people" are mentioned. All four participants were resident of Chester: marriage 132, Andrew Ball and Sarah Grant, January 27, 1824; marriage 263, Isaac Butler and Hannah Wise, October 1, 1844. None of the surnames with which he had to deal had more of the German flavour than marriage 99 of Henry Wollenhaupt and Mrs. Ann. Barb-y Shamblertroth, both of Lunenburg, June 22, 1818. Who was the Anthony Schalojsky of marriage 29? Whence came he? Whither went the progeny of the Wollenhaupts and the Schalojskys?

There is much in the Dimock list of marriages that is of the warf and woof of the making of a community and what stirs the imagination more than the one word "potatoes" at the foot of one entry? On May Day 1823, a country swain and his bride-to-be going off to the preacher with their offering of potatoes to compensate the preacher for making them man and wife! The marriage is number 126.

Persons married by me Joseph Dimock	How they were published
1. John Vaughan to Sarah Sweet both of Newport Sept. 4 1794 Gs/	My Father published them
2. David Melven was married to Abigail Floyd both of Chester November 5th 1794 Gs/	published by M, E, Fitch Town Clerk

3. Amos Melven was married to Dorrothy Webber both of Chester Feb. 16th 1796
Gs/

published by Ebenezer Fitch

4. Richard Lacy was married to Sophia C. Gorcum both of Chester March 1796 was published by Town Clerk
Gs/

published Bann of Marriage according to Law between John Bradshaw of Chester & Patience Freman of Liverpool gave a certificate April 5 1796

5. James S. Vaughan was married to Mary Millet both of Chester May 5th 1796
Gr/k

I published them the third and last time
May 1st 1796

6. Jacob Melven was married to Mary Floyd July 5th 1796 Both of Chester
Gr/k

I published David Crandal & Lucy Elles both of Chester & gave a certificate

7. Gersham levy was married to Catherine B. Grafs August 18th 1796 Both of Chester
Gs/

I published them the last time August 14th 1796

for what I married or published in the United States of America Reference may be had to the Latter End of Aynsworths Anotations

8. Joseph Bezanson was married to Sarah G. Pulcifer April 16th 1799 Both of Chester
Gs/

I published them the third time Apr 14 1799

9. John Smith was married to Anne Floyd May 2nd 1799 Both of Chester
Gr/k

I published the Banns between the 3 times Apr 29 1799

10. Benjamin Vaughan was married to Sarah Ellis Feb 6th 1800 Gt/	I published them the 3rd & last time Feb 2nd 1800
11. Married Josiah Comonly called Joseph Marshall to Ann Corney March 29th 1800 both of Chester Gs/	I published them the 3rd March 23rd 1800
12. Robert Melven was married to Susannah Floyd July 31st 1800 Gt/	I out published them July 27th 1800
13. W.M. Smith of Newport was married to Ann Nelson of Chester Sept. 1800 Gt/	published the last time the First Sabbath of Sept. 1800
14. James Fullerton was married to Elizabeth Gorkum Oct 29th 1801 vS/	I published them the last time Oct 25th 1801
15. Lott Church of Dover was married Hannah Millet of Chester Dec 31st 1801 Gt/	was published according to law Decr 25th 1801
16. John Vaughan was married to Rebekah Dollaver the 11th of Febr 1802 both of Chester GS/	was published Feb 7th 1802
17. Frederick Johnston was married to Elizabeth Marshal May 11th 1802 both of Chester	was published May 9th 1802

18. William Booth was married to Susannah Marshall Dec. 14th 1802 both of Chester Gs/	the publishment certifyed by Josiah Marshall Esq.
19. Peter Zwickger was married to Mercy Ellis Jan 13th 1803 both of Chester Gs/	I published them 3 times Jan 9th 1803
20. Frances Millet was married to Elizabeth Ulchie Jan 20th 1803	was legally published Jan 9th 1803 Banns of marriage was published between Jacob Millett & Sarah Kizer Jan 23 & 30 was forbid by Margaret Collacutt she gave bonds of 50 £ to prove Jacob Millet was pre-engaged to marry her
21. Charles Church was married to Elizabeth Tennery April 7 1803 Both of Dover	was published March 27th 1803
22. John S. Pence was married to Esther C. Etter both of Chester Go/	by License April 19th or May 1803
23. Anthony Vaughan was married to Elizabeth Nelson May 27 1803 both of Chester Gs/	was published the third time May 12 1803
24. Jacob Millet was married Sarah Kizer August 16th 1803 both of Chester	was published August 14th 1803
	Published the 3rd time the Banns of marriage between

	Alfred Allin & Lydia Vaughan of Chester Sept 11th 1803
	Published banns of marriage between Michall Bryan and Nancy Eldridge of Dover
	Banns of Marriage was published by me between Joseph Church of Dover & Mary Tanner of Lunenburg
26. George Bezantson was married to Mary Vaughan June 10th 1804	published 3 time June 10th 1804
27. George Millet was married to Annabella Etter June 10 1804	& was published June 10th 1804
28. George Collacutt was married to Catherine Gorkum 10th of Jan 1805	was out published Jan. 6th 1805
	Gt/
29. Anthony Schalojsky was married to Mary Barbary Moss Both of Chester March 3 1805	was published the last time March 3rd 1805
30. Gideon Bezantson was married to Mary Pulcifer Oct 29th 1803	was published for the last time 20th of Oct 1805
Gs/	
31. Frances Vaughan was married to Barberry Barkhouse Oct 31st 1805	Frances Vaughan was published to Barbary Barkhouse 3 times Oct 30th 1805 & the same were forbidden by Mr. Embree on behalf of his daughter Hanha But he refused to give Bonds to endemnify me or to prove the Banns unlawful
Gs/	

32. Owen Callehan was married to Margaret Collicutt both of Chester December 5th 1805	was published December 4th 1806
33. James Edwards was married to Sarah Smith June 1805 both of Newport	
34. Patrick Newmen to Sarah Corneli was married April 6 1806 Both of Bandford	was published Sunday Before Esther Good-Friday & Esher Sunday Gs/
35. Christian Graff was married to Catharine Borgel both of Chester Apr 30th 1806	was published the last time 29th Apr 1806
36. Philip Glatenbarg was married to Mariah Delaney June 1st 1806	was published last time June 1st 1806 Both of Chester
37. Jacob Ulsche was married to Ann Embree Sept 7 1806 Both of Chester	and was published the third time September 7 1806 Gt/
38. Jacob Kizer was married to Lucy (otherwise Dinah) Rouah Sept 9 1806	& was published Sept. 7 1806 the third time both of Chester Gs/
39. John Varge was married to Eunice Millet Novr 27th 1806 both of Chester	obtained License from the the secretaries office Octr 23 1806 Gs/
40. Abraham Marsters of Newport was married to Sarah Dowdle of Chester Decr 15th 1806	by Licence from the secretaries Office Gt/
41. David Evans Bach was married to Catharine Lynch widdow Jan. 10th 1807 Both of Chester	was published the last time Jan 10th 1807 Gs/

42. John Nicholas Bakman was married to Margaret Borgel Jan 22nd 1807 Both of Lunenburg	was published by Rev Mr B: K: Komingo as pr certificate vt/
43. Frances Hatt was married to Mary Friday April 5th (corrected from March 5th) 1807 Both of Chester	Was published last time Sabbath 22nd March 1807 Gs/
44. James Monroe was married to Hannah Fitch Jan 6th 1808 Both of Chester	was published by Mr E. Fitch Town Clerk Gs/
45. James Swallow was married to Catharine Greenlow Both of Chester Jan 21 1808	was published 3rd time Lords day 17th Jan 1808 Gs/
46. Jacob Marriet was married to Rachel Gorkum both of Chester Sept 27 1808 Both of Chester	was published last time Sept. 25th 1808 Gs/
47. Christopher Gorkum was married to Catherine Barbary Marriet Sept 27. 1808 Both of Chester	was published 3 time Sept 25th 1808 Gs/
48. Henry Launce was married to Mirriam Floyd Octr 7th 1808 both of Chester	was published the 3rd time Octr 3 1808 i/k
49. Alexander Bezantson was married to Hannah Barbary Lance Nov. 1808	was published the 3rd time second Lords Day in Nov 1808 Gs/
50. Frances Wesinge was married to Margaret Refuse Feb 1809	was published 3rd time the third Sabbath in Jan 1809
51. William Gorkum was married Salome Donig May 18th 1809	was published 3rd time Last Lords Day in April 1809 GK/

52. David Ellis was married to Phebe Duncan July 6 1809 — was published 3rd time Lords Day June 1809
Gs/

53. Wm Martin of Sambro was married to Jane Chipman Embree July 9th 1809 — was published the 3rd time second Lord Day in July 1809
Gs/

54. Wm Coffman was married to Catharine Stevens August 1809 — was out published August 1809

55. James Hume was married to Eunice Frail Sept 10th 1809 — was published 3 time Sept 10th 1809
t/

56. William Cole was married to Margaret Campbell Decr 27th 1809 Both of Chester — was published 3 time Decr 25th 1809
Gs/

(unnumbered)
John Frederick Hoblie was married to Mary Borgelt both of Lunenburg June 7th 1810 — was published three several times by the Rev Reomcas Bruin Comingo
Kt/

57. Peter Launce was married to Hannah Hardecker Jan. 8th 1811 both of Chester — was published the 3rd time Jan 6th 1811
i/k
J.Dimock

58. John Bradshaw was married to Lucy Frail March 4th 1811 both of Chester — was published 3 times Feb 17 1811
Joesph Dimock CK

(Marriages 59 to 69 are missing due to the absence of perhaps no more than one leaf from the list. G. E. L.)

70. William Pulcifer was married to Susannah Webber, both of Chester, January 25th 1814 after being lawfully published by me J. Dimock clerk

Gs/i'h

71. John Gorkum son of Henry was married to Martha Etter both of Chester affter being Lawfully published By Me Joseph Dimock Clerk Aug. 2 1814

rs/

72. John Launce was married to Elizabeth Gorkum both of Chester after being Lawfully published by — Joseh Dimock Clerk Chester Oct 25 1814

Gs/.

73. Neal McMullen was married to Isabel McDonald Decr 21st 1814 after being Lawfully published by me Joseph Dimock clergyman

rs/ as/

rs/

74. George Graff was married to Sarah Hume after being lawfully published Jan 18th 1815 by Me

Joseph Dimock Clerk

75. John Gorkum of Chester was married to Elizabeth Low formerly of Lunenburg now residing at Chester after being published three several Lords Days Feb. 28th 1815 By me Joseph Dimock Clerk

Gr/K

76. George Ranels was married to Mary Clinton March 29th 1815 after being Lawfully published By me Joseph Dimock Clerk

S/

77. Banns of marriage was published between Richard Brothers of Newport & Rachel Floyd a native of this place at Newport by George Dimock Clerk of the Baptist Church as pr certificate & here (Chester) two Sabbaths & Tuesday evening in time of Divine Service.

N.B. Rachel Floyd had been absent more than three months that I thought it not so important as to the publishing in this place.

Richard Brothers of Newport Hants County was married to Rachel Floyd of Chester Lunenburg County June 15th 1815

Gk/ or Gs/

78. Windle Hearty was married to Mary Melven daughter of Jacob & Mary Melven both of this place after being Lawfully published July 4th 1815

t/

79. Henry Gorkum of Chester was published to Elizabeth Gorkum of Lahave Oct 1st 1815

80. Oliver Dimock was married to Katharine Vaughan both of Newport Oct 23 1815

Gn/k J Dimock

81. James Marsters was married Tryphosa Dimock both of Newport Oct 24th 1815

rs/ Joseph Dimock

82. Wm Bezantson was married to Lydia Melven natural daughter of Elijah & Hannah Melven Both of Chester after being published as the Law Directs Nov 21st 1815 by me Joseph Dimock

rs/

83. William Armstrong was married to Mary Magdlene Gorkum daughter of Peter Gorkum Both of Chester after being Lawfully published Nov 28th 1815 pr me
Joseph Dimock

84. William Floyd son of Thomas & Mary Floyd of Chester was published as by law required Decr 24th 1815

All those above are sent to the Town Clerk which I have married in Chester

85. Alexander Freida was married to Elizabeth Marryet Jan 23rd 1816 both of Chester by me Joseph Dimock (after) they were both Lawfully published.

Gt/

86. Joseph Greenlaw was married to Mary or (A.Mary) Marriett both of Chester May 14th 1816 after being Lawfully published.
Gs/B J Dimock

87. John Bezanson was married to Ann Brimmer Anderson youngest daughter of James & Mary Anderson both of Chester after being Lawfully published July 28th 1816

Gt/ J. Dimock Clerk

88. John Batty was married to Rachel Campbell both in Chester after being Lawfully published August 4th 1816

Gs/ By Joseph Dimock

89. John Hardecker was married to Susannah Melven Novr 15th 1816 They were both of Chester

G/k J. Dimock

90. Joseph Frail was married to Mary Eldridge Nov 27th 1816 Both of Chester after being lawfully published

Gs/ J. Dimock

91. Published William Marven son of Josiah of

Chester to Catharine Ham of Mahone Bay in Lenenburg 2nd 3rd & 4th Lords Day in Octr & married them Oct 24th 1816

J. Dimock

92. John Refus was married to Catharine Elizabeth Cook both of Chester Dec 31st 1816 after being lawfully published
by Joseph Dimock
Gs/ Clergyman

93. Peter Gorkum Widdower was married to Mercy Frail both of Chester August 4th 1817 after being Lawfully published by
Joseph Dimock

Gt/

94. John Graffs was married to Ann (Nancy) Hume after being Lawfully published Dec 4th 1817 both of Chester by

Joseph Dimock Clerk
Gs/

95. Wm Cole was married to Sarah Hume both of Chester after being published April 21st 1818 by
Joseph Dimock Clerk
Gs/

96. Thomas Rannals was married to Elizabeth Moser both of Chester after being Lawfully published May 3 1818

t/ Joseph Dimock

97. Richard Ellis was married to Anne Pulcifer, both of Chester, May 17 1818 after Lawfully publishment
by J Dimock

98. June 2 William Sharp of Chester a native of Ireland was married to Phebe Melven of Chester after being lawfully published June 15 1818
by Joseph Dimock
Clergyman

99. Henry Wollenhaupt was married to Mrs. Ann Barb-y-Shamblertroth of Lunenburg June 22nd 1818 by Licence
By Joseph Dimock
Clergyman

ii/k

100. James Daniels of Anapolis was married to Elizabeth Borgel of Lunenburg after being published by Mr Robert Davis Licentiate
January 29th 1819
Gs/ By Joseph Dimock
married 100

101. Alexander Hubly was married to Christiany Eisenhaur after being published by Mr Robert Davis, Both of Lunenburg May 1819
By me Joseph Dimock
Gt.

102. John Broom was married to Mary Bezanson (widow) both of Chester July 29th 1819 after being Lawfully published
By J Dimock
rt/

103. Joseph Pulcifer was married to Eunice Whitcom Houghton both of Chester after being Lawfully published by
Joseph Dimock
Gs/ Chester September 19 1819

104. Ambrose Allin of Tancook son of Ambrose Allin was married unto Mary Crompton Vaughan daughter of James & Mary Vaughan Oct 30th 1819
By me Joseph Dimock Clerk
Gs/

105. George Feather son of Addam Feather was married to Elizabeth Snare both of Chester November 11th 1819
By J Dimock
Gs/

106. Henry Green Card son of Lucy & Henry Card Windsor Road was married to Virtue Vaughan Daughter of Benjamin & Sarah Chester Dec 2nd 1819
By me Joseph Dimock
Gs/ Clerk

107. David Graves was married to Fanny Hume both of Chester April 24 1820 after being Lawfully published by
t/ J Dimock

108. John McKennis was married to Jane Vaughan Daughter of John & Rebekah Vaughan, both of Chester, after being Lawfully published Jan 11 1821
By J. Dimock
n/k

109. Casper Eisenhauer & Mary Hubly widow the Banns of marriage was published according to Law Decr 31st 1820 by J Dimock And was Married by Revd Robert Davis of Lunenburg 2nd January 1821 As pr certificate

110. Liven Demal of Sherbrook was married to Elizabeth Refus of Chester Feb 20th 1821 after being Lawfully published by
Joseph Dimock
n/p

111. Robert McNeal was married to Esther C. Pence Widdow of J. Pence late of Chester, Both of Chester March 4th 1821 after being Lawfully published by
Joseph Dimock
Gs/

112. Andrew Walker was married to Ann Feather Daughter of Addam & Lucy Feather April 17th 1821 after being Lawfully published By Joseph Dimock Clerk

113. Joseph Dimock Jun. was married to Rebekah Crandal of Chester July 31 1821 by Rev Harris Harding Gs/

114. Henry Frail was married to Lydia Corkum after being Lawfully published (both of Chester) November 1st 1821 by Joseph Dimock

115. George Eisenhauer was married to Jane Etter after being Lawfully published both of Chester December 4th 1821 by Joseph Dimock t/

116. Adam Croft was married to Lovisey Ellis after being Lawfully published Dec 6th 1821 both of Chester By Joseph Dimock Elder

117. The above (or foregoing marriages) are returned to the Town Clerk Decr 14th 1821 Joseph Dimock Baptist Minister of Chester

118. Davis Vaughan son of James ( ) [presumeably an Abb for Vaughan follows.] was married to Sarah Bezanson Daughter of Joseph and Sarah Bezanson both of Chester Feb. 24th 1822 Joseph Dimock

119. James Webber son of Joseph and Susannah Webber was married to Mary Bezanson daughter of Joseph and Sarah Bezanson both of Chester Feb 26th 1822 after being Lawfully published By Joseph Dimock Clerk et/

120. Anthony Vaughan Widdower was married to Ellenor McCord July 27th 1822 after being Lawfully published both of Chester By Joseph Dimock Clerk rs/

121. David Pulcifer was married to Elizabeth Floyd Daughter of Nicholas Floyd Oct 31st 1822 both of Chester By Joseph Dimock Clerk t/

122. Peter Gorkum son of Peter Gorkum was married to Dorothy Melven daughter of Elijah Melven both of Chester Novr 3rd 1822 after being Lawfully published By Joseph Dimock Clerk t/

123. Nathan Ellis of Township of Halifax

formerly of Chester was married to Ann Duncan of Chester Novr 27th 1822 after being Lawfully published
By Joseph Dimock Clerk
Gs/

124. Michael Eisenhauer was married to Mehetable Gorckum daughter of Henry and Elizabeth Gorckum both of this place January 2rd 1883
By J Dimock
t/

125. Allan McDaniel was married to Catharine Hubly Feb 9th 1823 both of them of Margarets Bay now residing at Chester
By Joseph Dimock
Gs/
being lawfully published first

126. Jacob Houghton was married to Mary Shannon both of Chester after Lawful publication May 1st 1823
by Joseph Dimock Clerk
t/k
potatoes

127. Alexander Dimock of Horton was married to Eliza Fullerton of Chester (after Lawfull publishing of Banns) March 17th 1823 By
Joseph Dimock Clerk
t/

128. [no marriage so numbered G.E.L.]

129. Daniel Lance & Charlotte Gorkum both of Chester was married Oct 19th 1823 After Lawful publication
By Joseph Dimock Clerk
i/k

130. John Mixner was Married to Catharine Alanyo Both of Chester being Lawfully published Oct 26th 1823
by Josh Dimock Clerk
t/

131. Joseph Webber son of Joseph & Susannah Webber was married to Sophiah Bogart Daughter of John & Mary Bogart Decr 2nd 1823 by Joseph Dimock Clergyman
k/

132. Andrew Ball and Sarah Grant, coloured people, was Married on the 27th day of Jan 1824 both of them of Chester after being Lawfully published By Joseph Dimock Clerk
Gs/

133. Gasper Sinclair was Married Mary Ann Sauler daughter of Davis & Abigail Sauler both of Chester after being Lawfully published Oct 27th 1824
By Joseph Dimock Clerk

134. James Vaughan son of

James & Mary Vaughan was Marryed to Lucy Vaughan Daughter of Benjamin & Sarah Vaughan Both of Chester after being lawfully published Dec 15 1824

Gs/

135. John Webber of Chester was Married to Mary Gilders March 7th 1825 after being Lawfully published

By Joseph Dimock

136. Arthur Ruff was Married to Catharine Floyd Daughter of Nicholas & Catharine E. Floyd of Chester after being Lawfully published May 10 1825

By Joseph Dimock Clerk

137. [given incorrectly in Diary as 177 G.E.L.] James Corkum son of Peter & Margaret Corkum was Married to Margaret Frail Daughter of Elijah & Elizabeth Frail both of Chester after being Lawfully published May 10th 1825

By J Dimock

i/k

138. Henry Acker was married to Sarah Millet daughter of George & Annabella Millet after being published by Rev Mr. Shreave & Mr. George Mitchel as reported by Mr. George Mitchel Both of Chester Dec 22 1825

Be me Joseph Dimock

Gs/

139. James Greenlow was married to Elizabeth Callehan both of Chester Decr 22nd 1825 after being Lawfully published

By Joseph Dimock

Gs/

140. Thomas Cooney was married to Dorcas Vaughan Daughter of John & Rebekah (both of Chester) after being Lawfully published Feb 11th 1826

By Joseph Dimock

141. Henry Hatt son of Simon & Esther Hatt was married to Elizabeth Eldridge widow of William Eldridge Deceased — Feb. 11th 1826 after being Lawfully published both of Chester

By Joseph Dimock

142. Joseph Costly was married to Hannah Melven Daughter of Jacob and Mary Melven both of Chester after Lawful publication April 27th 1826

By Joseph Dimock

t/

143. Robert Clinton was married to Mary Hiniger both of Chester Decr 21st 1826 after being Lawfully

published
by Joseph Dimock Clerk
Gs/

144. James Marriet Widdower was married to Barberry Bezanson widow both of Chester Decr 6th 1826 after being Lawfully published
By Joseph Dimock
Gs/

145. George HATT WAS married Ann Eizenhauer both of Chester after Lawful publication
Feb 1st 1827
Joseph Dimock Clerk
t/

146. Joseph Corkum son of Peter Corkum was married to Sophia Zwicker, Daughter og George and Hannah Zwicker Both of Chester Ap 24th 1827
Joseph Dimock
i/k

147. Caspter Borgal was married to Hannah Mater both of Lunenburg January 10th 1828
By Me Joseph Dimock
Gs/

148. Stephen Melven was married to Mary Gorkum both of Chester March 2nd 1828
By Joseph Dimock
i/k

149. John Richardson of St. Margarets Bay was married to Elizabeth Eisenhauer of Chester March 23rd 1828
By Joseph Dimock
t/

150. James Vaughan son of Anth Vaughan & Elizabeth was married to Margaret Rafuss Daughter of Jacob & Frederick Refus March 9th 1828
By J Dimock
Gs/

151. [No Number]

152. Daniel Dimock was married to Lucy Crandal both of Chester after being Lawfully published
J. Dimock

153. Wm Smith was married to Naome Bezanson both of Sherbrook Septr 3rd 1828
By Joseph Dimock

154. David Vaughan son Benjamin & Sarah Vaughan was married to Elizabeth Besanson Daughter of George & Mary Bezanson on Sept. 9th 1828
By Joseph Dimock
Gs/

155. Frederick Refus was Lawfully married to Elizabeth Moser both of Chester Oct 4th 1828
By Joseph Dimock
t/

156. John Mater was married to Ann Eisenhauer both of Lunenburg Oct 23rd 1828

By Joseph Dimock
k/e

157. Neal Smith son of John & Ann Smith was married to Mary Elizabeth Bezanson Daughter of Alexander & Barbery Bezanson both of Chester Nov 11th 1828

By Joseph Dimock
t/

158. John McCoy was married to Sarah Mc Dormand after being Lawfully published Both of them residing in Gullilvers Hole on Digby Neck Annapolis County Province of Nova Scotia December 30th 1828

By Joseph Dimock
Gi/e

159. John Booth was married to Mary Ann Paste both of Chester April 7th 1829

By Joseph Dimock

160. James Silvester Norton was married to Sophia Melvelvin both of Chester June 9th 1829

By Joseph Dimock

161. John Eisenhaur son of George & — Eisen-r of Northwest Lunenburg was married to Anne Westhoffer Daughter of George & — Hesthoffer August 15 1829

Joseph Dimock
rs/

162. Daniel McKenzie was married to Ann Ulchie both of Chester after being Lawfully published Decr 22nd 1829

Joseph Dimock
s/k

163. Samuel Blackburn was married to Mary McKeanico both of Chester after being Lawfully published Decr 22nd 1829

Joseph Dimock
i/k

164. John Melvin of Chester was married to Sophiah Webber Widdow of the late Joseph Webber of the same place Decr 29th 1829

By me Joseph Dimock
Gs/

165. Willaim Gildert was married to Ann Moland both of Chester March 28 1830

By Joseph Dimock
Gs/

166. Jacob Lantz was married to Elizabeth Clinton both of Chester July 1st 1830

J.Dimock
Gs/

167. David Langell was married to Elizabeth Mader both of Lunenburg July 22nd

1830

By Joseph Dimock Elder
Gs/Gt

168. Peter Dares was married to Eve Catharine Spidle Jan. 20th 1831 both of Lunenburg

Joseph Dimock
Gs/

169. John Jowdrie was married to Maria Dares both of Northwest in Lunenburg Feb 10th 1831 by Gr/k B Joseph Dimock

Friends r/k t/

170. Joseph Vaughan was married to Letitia Julia Church both of Chester March 31st 1831

By Joseph Dimock
[**]
t/

171. Banjamin Vaughan was married to Sarah Collacut both of Chester May 14th 1831

By Joseph Dimock
Gs/

172. William Booth Widdower was married to Mary Richardson spinster both residents of Chester May 19th 1831

Joseph Dimock

[Nos. 173-179 not in Record G.E.L.]

180. Vallentine Smeltzer of Chester was married to Catharine Corkum from Lehave May 20 1831

By Joseph Dimock
t/

181. John Peter Smith, native of Petit Rivere Broad Cove, was married to Elizabeth Corkum of this place after Lawful publishment Thursday August 18th 1831

By Joseph Dimock
k/e

182. Richard Ellis of Chester was married to Hanorah McCowlid late from Ireland both residents of Chester Lords Day Novr 13th 1831

by Joseph Dimock
k/ii

183. Richard Corkum was married to Rebekah Melven both of Chester January 24th 1833

by Joseph Dimock

184. William B. Blair late of Onslow was married to Rebekah Bezanson of Chester Jany 29th 1833

By Joseph Dimock
Gs/

185. George Dimock was married to Martha H. Crandal, after being lawfully published both of Chester January 29th 1833

by Anthony Dimock

[beautiful script — not Joseph Dimock's. G.E.L.]

186. William Bezanson son of Joseph & Sarah Bezanson was married to Martha Freelove Millet Daughter of George & Annabella Millet Feb. 21st 1833
by Joseph Dimock

187. John Eisenhauer was married to Kezial Broosho both of Chester April 29th 1833
By Joseph Dimock
rs/

188. James Paterson married to Elizabeth Winsel both of Lunenburg May 30 1833
By Joseph Dimock
rs/

189. James Lantz son of Peter & Hanah Lantz of Chester was married to Margaret Grey of Sherbrooke daughter of John & ---Grey October 30th 1833
By Joseph Dimock
Gs/

190. Jacob Craft was married to Mary Ann Vaughan Daughter of Benjamin & Sarah Vaughan both of Chester Nov 2nd 1833 By Joseph Dimock
Gs/

191. John Swinehammer was married to Lucy Vaughan April 17th 1834 both of Chester
Joseph Dimock
Gs/

192. John Hineger was married to Catharine Norman Lantz both of Chester April 29th 1834
By Joseph Dimock
Gs/

193. Peter Murri [rest of name, if any, covered by an ink spot] was married to Deliverance Bezanson both of Chester May 6th 1834
By Joseph Dimock
g/e

194. Benjamin Lantz son of Peter & Hannah Lantz was married to Mary Floyd Daughter of Nicholas & Katharine Floyd of Chester July 4th 1834
By Joseph Dimock
Gs/r

195. George E. Hariat of Liverpool was married to Betsy S. L. A. Dimock of Chester after Lawful publishment. July 10th 1834 by Rev. Anthony Dimock
Joseph Dimock
As

196. William Frail was married to Elenor Callehan both of Chester Oct 26th 1834
By Joseph Dimock
l/k

197. John Francis Hatt Late of Chester now of Cornwallis was married to Elenor Driscoll of Sherbrook

in Chester
December 8th 1834
By Joseph Dimock
i/Grs

198. John Bakman was married to Mary Haupolt both of Chester January 13th 1835 by
Joseph Dimock
Gs/

199. George James Pence son of John & Esther Pence was married to Sophia Ponielea Corkum Daughter of Wm & Salome Corkum of Chester April 15th 1835
By Joseph Dimock
Gs/

200. Mr. W. S. Jacobs was married to Mrs. Caroline Collins both of Liverpool Feb 24th 1836
By Joseph Dimock
Grs/r/k

201. Moses Brown of Sherbrook was married to Hannah Eisenhaur of Lunenburg April 5th 1836
by Joseph Dimock
i/k

202. John Skerry late of Aylesford was married to Hannah Floyd of Chester the 10th Day of April 1836
By Joseph Dimock
i/k

203. Conrad Croft was married to Margaret Thomas both of Chester April 24 1836
By Joseph Dimock
Gs/

204. John Grey was married to Eliza Gilman both of Sherbrook May 3rd 1836
By Joseph Dimock
Gs/

205. Wm Webber was married to Mary Lantz second daughter of Peter & Hannah Lantz both of Chester May 29th by Licence from his Excellency
By Joseph Dimock
Gs/

206. Martin Hatt Jun. of Chester was married to Mary Church of Tancook Island June 10th 1836
By Joseph Dimock
t/

207. John Michael Millet was married to Sophia Corkum Daughter of John Corkum both of Chester July 28th 1836
By Joseph Dimock

208. John Lewis was married to Sarah Brown both of Sherbrook August 9th 1836
By Joseph Dimock

209. Charles David Allin of Sable River in Shelburn was married to Margaret Smith of Chester County of Lunenburg Nov 13th 1836 By Licence

By Joseph Dimock
Gs/

210. Abraham Melven was married to Elizabeth Collacut both of Chester after being licensed by the Governor Dec 6th 1836
by Joseph Dimock
G/s

211. Joseph Eisenhaur was married to Drusilla Margaret Corkum March 9th 1837 after being Lawfully published pr me
Joseph Dimock
Y

212. George Lantz was married to Abigail Bradshaw March 23 1837 after Lawfully being published
By Joseph Dimock
t/

213. William Eisenhaur was married to Sophia Hume both of Chester after being lawfully published on the 13th November 1837 by
Anthony Dimock
t/
[not Joseph Dimock's handwriting G.E.L.]

214. Henry Webber of Chester was married to Eliza Langille of Lunenburg by virtue of Licence obtained from his Excellency the Governor Dec 9th 1837 by
Joseph Dimock
Gs/

215. Benjamin Webber was married to Hannah Moland both of Chester Dec 17th 1837
By Joseph Dimock
Licence by his Excellency
Gs/

216. Jacob Rost of Lunenburg was married to Sarah Ann Melven of Chester after obtaining a Licence from his Excellency Decr. 30th 1837
pr me Joseph Dimock
Gs/

217. Edward Kedy was married to Catharine Earnst both of Lunenburg Township by virtue of a Licence from the Secritaries office Feby 10th 1838
By Joseph Dimock
et/

218. Paulus Rafus son of John Rafus was married to Ellenor Millet all of Chester on Apr 21st 1838
By me Joseph Dimock
t/

219. Elisha Zwicker son of George & Hannah was married to Sarah Vaughan Daughter of Benjamin & Sarah on the 4th of Dec. 1838 after Lawful publishment
By Joseph Dimock
Gs/

220. David Lantz of Chester son of Peter & Hannah Lantz was married to Elizabeth Langill Daughter of Paulus & -- Langill of Lunenburg after having obtained Licence from the Secretaries office on 22 Decr 1838
by me Joseph Dimock

221. Jacob Kedy son of John & -----Kedy was married to Elizabeth Lantz daughter of Philip & -----Lantz both of Lunenburg by Licence obtained from the secritaries office Decr 22 1838
By Joseph Dimock
rs/

222. William Robb was married to Jane Rannals March 3 1839 by Mr. Rugg of Halifax Bondsman
Joseph D.
T/

223. James Brown was married to Catharine Bezanson both Sherbrooke by License from the secretary's office June 16th 1839
Joseph Dimock
Gs/

224. Joseph Sallor was married to Anna Barbary Rafuse both of Chester Sept 6th 1839
By me
Joseph Dimock
t/

225. George Millet was married to Mary Ann Corkum after Lawful publishing the Banns Dec 18th 1838 both of Chester
By Joseph Dimock
t/

226. George Corkum Jun. was married to Jane Frail both of Chester Dec. 25th 1839 being Lawfully published
p me
Joseph Dimock
Gr/e

227. Francis Zwicker was married to Harriet Vaughan January 7th 1840 after having been Lawfully published both of Chester
By Joseph Dimock
Gs/

228. John Bradshaw was married to Jane Greenlow after being Lawfully published Jany 10th 1840 both of Chester
By Joseph Dimock
Gs/

229. David Eisenhar was married to Dorothy pence both of Chester January 21st 1840
By Joseph Dimock
t/

230. William Corkum son of Peter & Mary Corkum was married to Eunice Hume Daughter of James & Eunice

Hume April 12 1840
By Joseph Dimock
Gs/ 1½ i½

Returned to Town Clerk from Moses Brown April 5th 1836 to this date

231. Henry Feather of Dover was married to Mary Ann Mason of St. Margaretts Bay August 11th 1840
By Joseph Dimock
Gt/ b/3

232. James Mason of St. Margarets Bay to Marry Ann Richardson of Indian Harbour (published by Rev. Mr. Sheldon of Halifax) Aug 11th 1840
By Joseph Dimock
Gt/ Gs/

233. [no number 233 — G.E.L.]

234. Peter Baker was married to Margaret Elizabeth Mannette both of Chester by Licence
Sept 17th 1840
By Joseph Dimock
Gs/

235. William Proud was married to Charlotte Lantz both of Chester Novr 22nd 1840.
By Joseph Dimock

236. Thomas Andrew Eagles of Horton was married to Elizabeth Bezanson of Chester June 2nd 1841
By Joseph Dimock
Gs/

237. Casper Nathaniel Millet was marryed to Catharine Barbary Friday both of Chester November 9th 1841
by Joseph Dimock
t/e

Returned Town Clerk

238. Robert Smith was married to Eliza Brown Cummingo both of Chester August 23rd 1842
by Joseph Dimock
Gs/k

239. Langshaw Clark was married to Elizabeth Bakman both of Chester being licenced by the Governor on 5th Day of Nov 1842
By Dew. C Dimock

240. John Loy son of Christian & Mary Elizabeth Loy of Lawrence Town County of Halifax province of Nova Scotia Batchelor was married to Lucy Eisenhaur of the Township & County of Lunenburg Province of Nova Scotia Daughter of John & Lucy Eisenhaur spinster by Licence Dec. 11th 1842
By Joseph Dimock
GG/g

241. George W Stewart was married to Mary Gorman

both of Chester by Licence from secritary's Office Dec. 29th 1842

By Joseph Dimock
Gs/k

242. George Hubly was married to Sophia Elizabeth Eisenhaur both of Lunenburg Jan 12th 1843 by Licence

By J. Dimock
Gt/g

243. Henry Brown was married to Sophia Bezanson both of Sherbrook Feb-y 14th 1843

By Joseph Dimock
Gs/k

244. George Legg was married to Mary Ann Brown both of Sherbrook May 27th 1843

By Joseph Dimock

245. James McCleave was married to Jane Sophiah Millett Daughter of Jacob and Sarah Millett both of Chester August 17th 1843

By Joseph Dimock
Gs/k Licence rs/

246. Alexander Anderson was married to Susanna Lantz both of Chester Novr. 25th 1843 by Licence

By Joseph Dimock
Gs/k

247. Amos Lovet was married to Jane Millet both of Chester Decr 3rd 1843

By Joseph Dimock
Gs/k

248. William Graffs [Graves] of Chester was married to Mariah Fredricks of St. Margaret's Bay Decr 5th 1849 By licence

By Joseph Dimock
Gt/k

249. Benjamin Hibberd Colwell of Horton Kings Cy was married to Hellen Pamela Church of Chester Decr 7th 1843

By Joseph Dimock
Gs/

250. Ebenezer Frail (son of Joseph & Mary Frail) was married to Jane Corkum (Daughter of John Elizabeth Corkum) both of Chester Decr 14th 1843

By Joseph Dimock
Gs/k

251. Joseph Naas was married to Catharine Barbary Corkum both of Chester
January 4th 1844

By Joseph Dimock

252. Joseph Marriett was married to Mary McNeal both of Chester Jan 14th 1844

By Joseph Dimock
Gs/k

253. William Mason was

married to Elizabeth Hubly both of St. Margaretts Bay Jan. 15 1844

By Joseph Dimock

Gt/ 5/3

254. George Armstrong was married to Mary Vaughan both of Chester Jan 30th 1844 by Licence

by Joseph Dimock

Gs/b

255. Isaiah Bond was married to Mary Cole (by licence) Feb 4th 1844. Both of them of Chester

By Joseph Dimock

Gs/5

256. John Corkum son of Fredrick was Married to Catharine Zwicker Daughter of Peter An Mercy Z both of Chester Feb 8th 1844

By Joseph Dimock

Gs/2½

257. David Hume was married to Mary Elizabeth Corckum both of Chester March 28th 1844

By Joseph Dimock

i/n½

258. Benjamin James Corkum was married to Catharine Hume both of Chester April 2nd 1844

By Joseph Dimock

Gs/t

259. Fergus Byers was married Sophia Levy of the Tancooks April 10th 1844

By Joseph Dimock

Gs

Advertised

260. Joseph Zwicker was married to Miss Sarah Eldridge May 8th 1844 by Licence both of Chester

By Joseph Dimock

i/16½

261. William Brown was married to Ann. Eliza Hiltz both of Sherbrook Monday 10th of June 1844 after being published Lawfully.

By Joseph Dimock

Gs/

262. Fredrich Hiltz was married to Eunice Kizer Sept 6th 1844 both of Lunenburg County viz of Martins River & Western Shore in Chester

By Joseph Dimock

263. Isaac Butler was married to Hannah Wise both of Chester coloured people Oct. 1st 1844

By Joseph Dimock

Gs/t

264. Fredrick Slawenwhite was married to Sophia Baker both of Tancook County of Lunenburg Oct 6th 1844 by Licence

By Joseph Dimock

Gt/i½

265. John Eldridge was married to Darkis Swollow

both of Chester Decr. 26th 1844 after lawful publishment

By Joseph Dimock
Gs/5

266. George Bakman was married to Sophia Swollow both of Chester Jan 22 1845

By Joseph Dimock

267. David Pulcifer was married to Mary Elizabeth Lantz both of Chester Jan 26th 1845

By Joseph Dimock
Gs/2½

268. John Chandle of Horton was married to Lucy An Corkum of Chester Jan 30th 1845

By Joseph Dimock
Gs/5

269. George Hawbolt was married to Mary Ann Greenlow both of Chester Jan 30th 1845

By Joseph Dimock
Gs/t

270. Edward Fovan was married to Priscilla Graffs both of Chester by virtue of the governors Licence Feb. 3rd 1845

By Joseph Dimock
Gt/2½

271. James Zwicker was married to Dorothy Hawbolt both of Chester Feb. 13th 1845 by Licence from the Governor

By Joseph Dimock
Gs/gs

272. James Corcum was married to Mercy Lantz both of Chester Feby 23rd 1845

By Joseph Dimock
Gs/

273. David Kizer, son of Peter & Anne Kizer was married to Eliza Borgal Daughter of John & ----- Borgal Feb. 27th 1845 both of Chester

By Joseph Dimock
i/16½

274. Isaiah Eisenhaur was married to Esther Hatt April 20th 1845

By Joseph Dimock

275. Hiram Walker was married to Ann Eliza Lantz July 8th 1845 both of Chester

by Joseph Dimock
g/a½

LOOSE PAGES WITH THE DIARY

Eight pages concerning Joseph Dimock's labours, and obviously in his handwriting, have been carried along with the diary. The record on four pages of blue paper deals with a period of ministry in the Digby area and probably antedates the material in the diary itself. I have headed this section A.

The other block of material, B, is done on two small sheets of white paper badly frayed at the edges and in a few places the words are indecipherable. It is difficult to make a connected account out of what is on these pages, however the bulk of it concerns a ministry in Halifax and the labours of the Rev. John Burton.

A further effort to shed light on these two sets of "loose pages" will be found in the notes by the editor.

-A-[1]

and to the people of the House I cannot go yet, I must try to preach again — preached the same evening at B. Raddak's & nearly every evening or Day for three or 4 weeks in same place or another mostly between that & the concern for souls so great that we could not break up our meeting in any reasonable time once it continued all Night I have no doubt much good was done in that meeting a number of souls lived a number of years to bless God for the results of that & a number of other meetings in that place the next meeting which took place after the All Night Meeting took place in the following Manner One of the sisters said to me "some of the Females have agreed to go up this afternoon & sew for Black Dempsey's Wife you had better go up and have some talk with Dempsey" If he was not a Black Man[2] I would not for I was going to Bc-----s She said the men will come up in the evening & we will have prayers before we return "I will go a little while" I said I went and stoped untill Night when the men came another coloured family & a few others came in they asked for a sermon I preached to them & the exercise was great indeed one Man and his wife obtained hope & two or three others both coloured & white I think 5 in

all & cryed with the astonished Bard[3] of Old Surely the Lord was in this place & I knew it not thus the work prospered people thronged to meeting sometimes from 15 or 20 miles often I have known young Females to come 12 miles on the Lords Day Morning before we had our breakfast first came with the Great Question "What shall I do to be Saved"[4] & often with "I have found Christ to be the chiefest among Ten Thousand & altogether Lovely"[5]

One verry sultry Day in July about Noon I walked up to a door the good Lady standing in the Door I bid her the time "And here You came trudgeing along almost melted with heat! And what if after all you should be mistaken? What if you are spending your youthful & best days in those fatigues & the Lord has not sent you or called you to it?" It is an important question & one that I ought to have decided long ago, but if I have it is no harm to ask it over again & again as to my call & my motives[6] whither my Eye is single [7] whither it be my sole aim that God may be Glorified & sinners saved - - -

I crossed to Digby[8] & preached to some Scotch people who appeared much gratified & wished me to come again they had no preaching used to meet Lords Day & read a sermon & I promised to come again in a fortnight in the Interim they had heard that I was not a collegiate so had not come into the Ministry at the Door they apointed a committee to ask me as to the truth of the statement after Morning service I was asked into a private room to take some refreshment: Then the committee of inquiry began (a Mr Thompson spokes Man) "Sir there is a report in circulation which we would not believe, but wished to be satisfyed we were apointed to wait on you & respectfully to inquire as to the Truth of the report the report was that you are not educated at the College" I answered The report is True He then said "We would then Ask you by what authority you do these things that is by what authority do you preach?"

I shall gladly tell you when first I was brought to the Experimental Knowledge of the Truth I felt much concern for those around me that appeared thoughtless & ignorant of salvation as I had formerly been myself & I often made some attempt to warn sinners to flee from the wrath to come more private or publicly & here repeated to the presure of mind

exercise, &c from the year 1785 unto the year 1790 when I began to preach when I had done He rose tooke me by the Hand & bid me God speed saying "Sir the state of the Country calls loud for teachers which with your Exercise on the subject is a sufficient warrant in my opinion for you to preach I should be sorry to discourage you And now we shall be glad to hear you again this afternoon Our society is now waiting for our report: but as you have 15 minutes more & you began your narration by saying when first I was brought to the knowledge of the Truth, Will you give us a short account by what means you were brought to the knowledge of "the Truth" here I gave a short account of my Experience which was heard with much affection They retired made their report & then requested me to proceed in the Afternoon Worship I know nothing that ever disturbed my Harmony with those good folks after - - - I would mention there was an officer of the garrison strutted with menaceing Language through the Street threatening destruction & as I was told would have raised an abusive mob, but for the Interference of an Esqr Snodgrass - - -

I suppose this was the first Baptist preaching there was ever in Digby (I am not shure that was the case, what was the fruit or whither any I know not — but on the other side of the Gutt was a gracious work among coloured & white people perhaps 10 or 15 were brought to hope in a saviour among them a Mr Towner[9] who was a church warden who after was A Baptist Elder on Digby Neck & Cissaboo &c, &c

Those days were among the pleasantest of my life if ever I had no care but the glory of God & the salvation of sinners it was then. The opposition was great in some persons some refusing their children & Family to attend meetings Husbands forbidding their Wives & parents their children but the work of God prospered more abundantly

-B-[10]

Grandfather ----- preachers & now he has come preaching unto us this same Gospel I have been preaching these ----- years that are past. One more sermon has gone to the Throne of God to be registered in the courts above to be recorded in the Book of Remembrance before God & will there

appear one Day to the joy and confusion of each that has heard it — Not long after He, Rev. Fimage[11] Died I again visited H.[12] & preached there more than 15 Days & a Mr. Craig[13] A Baptist preacher (who after was Ordained at Shelburne County) He preached with me a few times we preached to the people who knew Rev Mr F when died who continued together kep prayer meetings ----- endeavoued to edefy one another & to support [and] maintain the same doctrines as Lady [Hunt]ington[14] did I found great freedom among [them] & I hoped three or four was brought to a saveing acquaintance with the Saviour in the time of that visit it was a sollemn time to me I believe the most of the principal people of that society after joined our Lamented Br Burtons meeting

Whenever I have passed that way [sin]ce the Door had been opened for preaching not long after Brother Burton [landed at][15] Hx having ceceded from the pedobaptist communion set up Baptist preaching I suppose Br B was not only the first Baptist Minister ever settled in Hx but the first Baptist professor ever settled there. Altho his first attempt was as appeared almost in vain & he had much to strugle with yet lived to see the Door 'widening the Church inlarge her Border[s] And the aged man growing in esteem among all who knew how to vallue worth of moral integrity & immoveable principle of religion

Brother Burton had not only the difficulty of shaking off Tradition of his Education to Infant sprinkling but his mind was cl-----as to the Doctrine of grace particularly [the] Doctrine of Election this struggle was f[ar] more severe than the other & more protracted His Late Esteemed Wife (who outstriped him in the march) said to me I have often seen Mr. Burton rolling on that carpet in Agony of soul when tryed about the Doctrine of [**] the Lord would bring him through[**] trusted the Lord had a great work for him in a Furnace for that work. I had had the trial while M.B. was in the United States but the Lord had cleared my mind on the subject & I was shure he would his But tho his trial was protracted he came out on the side of Truth as it is in Christ[16] I am satisfyed that other sources of informa will give more satisfaction that I [can] as it Regards Br Burtons settlement &

work and raising up the Baptist interest in Hx I shall leave that to others[**] [y] et shall be willing to add anything [if] I know it will be of service
Gospel remedy you have year [ned for] [**] said the gospel Eye salve[17] in the Text was "that anointing which the Apostle says teaches all things — is Truth & is not lie(s) You have asserted that this Riches white raiment & eye salve will truly make us Rich — clothe us & make us wise to salvation — but without poor & miserable wretched blind & naked: if not before, a Day of Jadgment will prove it unto us to our unspeakable sorrow" — After saying much more to the same import many thought he was a going to reprimand me for attempting to preach; He added "And now Sir I bid you God speed go on & preach that Gospel, unto your dying Day & my soul for yours if I had a thousand of them, if you miss [**] fear not the frowns & persecutions again saying[18] and wicked World. You may be shure you will meet them Our World is very unspareing meteing out those to the Faithful Ministry of Christ" He wheeled around & Fased the people And Addressed them "Here", said He "is a youth [**] him years ago at his Fathers House his

THE BAPTIST CHURCH AT CHESTER

The following sketch of the history of the Baptist Church at Chester by Joseph Dimock is a valuable and interesting piece of local church history. According to the latest date, given on the final page (27) of the manuscript, it was completed within the last three months of his life. He noted with sadness, and yet hope, the coldness of the "sifting and trying times" which prevailed, but there were those who shed "tears in love for Zion". Finally, he spoke of a visit to Tancook in April when he baptized four. That may have been his last baptism.

The sketch is also a supplement to the diary, especially to the second half of it. Mr. Dimock used the diary that the Rev. John Seccombe had written, no doubt one of the first persons to do so. He also, it would seem, had before him a minute book written by the clerks of the church, thus being able to supplement his memories of his long pastorage.

This sketch is of further interest in that it includes a record of the beginning of work by the Baptists on Tancook Islands where a church was organized in 1855. "Its foundation was laid in the labours of Rev. Joseph," says M.B. DesBrisay, p. 312, of his History of Lunenburg County. *The latter does not give any reasons for putting the sentence in quotation marks. He also adds that in 1845, there were seventy children attending school on Big Tancook. The population of the island would be three hundred or more. Joseph Dimock would see it as a field white unto the harvest.*

CHESTER. The first particular account I have of the Settlement of Chester I have from Rev John Seccomb's Manuscriss Diary[1] & I am not shure how long it had been settled then but I think not long bút in July 30th 1759 on Thursday between 11 & 12 A.M. Oclock he saild from Boston with a Capt. McGown & a number of setters for Halifax & a number for Chester all of them Named for Chester 19 old & young & on the 4th Day of August Teusday arived at Chester 10 oclock A.M. Anchored in a most pleasant Harbour guns were fired at their Arival After mentioning every Days Occurrence —
Weather & Repast He mentions

9th Lords Day Fair & pleasant Day — preach A.M. 2 Samuel 7 10 "verry Apropriate where the Indians had been so troublesom & were somuch dreaded. p.M. Luke 7,34 preached in Chester every Lords Day untill 18th of Oct set sail for Halifax Arived 27th & preached there untill the 18th of Nov When he returned to Chester & continued his Labours there & relates all the Names of the first settlers 29 Men with Wives & Families & 11 single or unmarried persons with the places named they moved from he sometimes spent considerable time in preaching in Halifax but the rest in Chester —
Of this man of God I would say I know something He was liberally educated Married a Miss Mercy Williams a Granddaughter of Mr. Stoddard Mr S. settled at Harvard Massachusets from Boston 30 miles was an Instrument of a pretty extensive revival his wife was a superior Woman even down to old age —

When Rev Mess Chipman & pyzant visited here from time to time & revival of Religion took place A Church was formed Mr S — contenanced the work among the people &

the ministers as men of God but did not approve of their [**] for Receiving Members He aproved of the Open communion plan but did not approve of the church requireing the publick relation of a work of Grace on their Hearts — nor did He think any person of Moral habits should be excluded from communion but urged forward I have now several Manuscrip sermons Arguing at length the subject that Regeneration was not a necessary prerequsit to communion more than it was to read the Bible & he had as good ground to ivite to the communion of unconverted persons as to Read the Bible Hear sermon or any other duty of means of Grace. And when the objection is started of the uworthy partakers eating & Drinking Damnation to themselves He says they may refuse to hear sermons from the Awful consequence that if not a savor of life it will be of Death unto Death - - Or praying because it is abomination unto the Lord &c.[2]

On this account He could not yoin in full fellowship with the Order of the Newlight church but Administered the word & comunion to them as long as he lived I have no particulars of his Death He wrote all his sermons I belive except in the time of the Revival in harvard when he had much preaching & but little time to write some times then & even in Chester He had taken an Old Sermon some would Exclaim Mr S. never preached so well or so good a sermon before he would say ah! I suppose you never heard so before but He sedom spoiled it by telling them they had heard it before

But the Opposition was great as is usual when there is a work of Grace progressing in a place especially where there was never a revival before the deep impression made (on) many Hearts & the violent opposition from others was the means of one womans Derangement of her senses & this was all charged on the preachers or Newlights as they were then called not knowing that their cruel mockings was the principal cause the second time Rev. I. N. Chipman came a Br Harris came (now pastor of yarmouth church) took a School & assisted the young converts in keeping meetings & was much indeard to them & the means of much good they were. Visited from time to time by Chipman Pyzant Baley & Harding I think likely the first of Rev. J. pyzeant came here to preach was about 1784 or 5 One Morning Mr pyzant walked out in the Garden where he

lodged & a Man seeing him hated him & as He afterward confessed he determined He should not trouble the people any more or set anybody crazy any more cast a Brick Batt with all his might but missed Mr pyzants Head split a Boad on the opposite side of the garden but was not known who cast the Brick Batt[3] untill the man confessed it with Repentance we would hope with Gospel Repentance with Godly sorrow[4] but that is known best to the searcher of all Hearts — once Mr. P. Was taken before I-prescott Esq for Examination I think on the vagrant act but I am not shure as to the charge but the Majestrate found no cause of action & aquited him Honourably & to his own Honour

I think Rev Mr Seccomb died in the autumn of 1792 they kep up meetings among themselves In Dec 1789 I first came here in company with my Unkle who used to preach occasionally we spent two Lords Days & was much refreshed people flocked to hear & many was moved Both Saints & Sinners I did not pretend to take lead in worship but always would address the meeting after Unkle had preached & I prayed The last meeting was Long remembered & is still altho Verry few are now alive who were there

My Unkles text was somewhat curious[5] "Thus saith the Lord As the Shepherd taketh out of the mouth of the Lion, two legs or piece of an Ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a Bed, & in Damascus in a couch — And without any reference to the context preached a gospel sermon but misappied his Text spake of the salvation by Christ as saveing the Sinner from the jaws of the devouring Lion that it was a Narrow escape like the two legs or a piece of an Ear — He urged the sinners escape from the consideration that they were like the devoured Lamb that the Last hope was just ready to expire but the meeting closed with bitter lamentation from some & songs of deliverance from Others One Female who had been long troubled with doubst respecting her personal interest in Christ she now obtained such an Evidence of union to Christ & of her fellowship being with the Father & the Son & with the Saints of God that she spoke most marvelously of Christ as the Chiefest of Tenthousand & alltogether lovely — As the Bright & morning Star — The Root & Ofspring of David her Language

was of no ordinary kind her Early advantages exceeded the most of her associates possessed of a mind capable of improveing & now had been in Christ school for a year or two where she had learned much of her own sinfulness & much of the superabounding Grace of Christ but not untill now had such a clear evidence of her title to it; but now called on her soul to praise God for all the incomprehensible & unuterable glories of his Name & realized by her dwell in christ & now secured to her in him She called on all around her to bless & adore her God & saviour who had loved her with an everlasting love & so with loveing Kindness had drawn her, even with the cords of everlasting love she called on sun moon & stars to praise Him whose mercy indureth forever the Angels of God before the Throne she vied with them in expectation that she should raise a note of Redeeming Love in which she should exced them, she lived to establish the truth of what she then professed[6] Mr Seccomb still continued preach here after his Death a Mr peter Martin a member of the Baptist Church in Horton spent the most of a winter in 1793 His preaching we think was blessed to some but people were not so generally united in him as a preacher in the spring following when I was in Queens county a messenger came for me —

I had preached here in the spring of — 90 for the first & again in August in which time I had formed some attachment to the people & likely the atachment was in some measure reciprocal — I now came with the Messenger in May 1793 preached a number of times it was evident showers of Mercy were falling on Gods thirsty Zion I went up to Newport to see my parents & returned in a week or two the work of God still progressing; numbers were asking what they should do to be saved One meeting the feeling was so deep that the meeting did not break up untill Sun rise it began before Night untill ten persons obtained Hope & more were ancious

In August the church which was mixed communion gave me a call to be their pastor & I was set apart to that work Sept 10th 1793 We had some most gracious seasons the Lord was pleased to bless[7] us 19 united with the church many more obtained hope one Mr Blades a methodist minister was here but was unpopular after a year or two he left the people who were attached to him united with church or Baptist A Mr

Lloyd an Episcopal come here I think in 1794 He perished in the woods attempting to go to Windsor on show shoes & was brought back to Chester & Buried Soon after a Mr Norris came stooped a short time & left for Cornwallis next after a year or two Mr Inglis Now Sydnea C B. Mr Right was the next The present Mr Now Dr Shrieve come here & has continued had an assistant A German Mr Winebeer but He died with consumption in 1845

The next lords day after I was ordained 4 or 5 were Baptised & so from time to time & in 1807 I Baptised between 30 & 40 in the beginning of this revival A Mr Riece[8] who had been a French prisoner taken by the English & taught to read & write English converted at Yarmouth began to preach there & now came here stoped from Friday untill Tuesday great power appeared to attend his preaching & a good many violently opposed but appeared only to increase the Interest so that in this year was 46 united to the church mostly by Baptism but Satan could not see Baptism so frequen without jealousy our pedobaptist Brethern feared all would become baptist said the Baptist made too much of it said too much about it &c. This made some hard thoughts & Hard Feeling —

One man whose wife was Desireous to be Baptised He said he had no objection & indeed wrote to introduce the subject of his wife desireing to be Baptised & fixed on the next Sabath accordingly it was attended to between meetings He was lame walked with two crutches did not go down to the water sat dow near the meeting-House In reply to some remark made to him he spake verry slightly of the Ordinance saying He was as well satisfyed with Baptism as tho he was plunged in an Ocean as he spake an inward trembling seized he thought He was Dying so did all around him & thought it was for Dareing to oppose an Ordinance of the Lord He soon recovered from the shock but with quite another mind except a man be born of Water & of the spirit he cannot Enter into the Kingdom of the Heaven Baptism by imertion was clear to him in figure He was Baptised next Lords Day

The church was establish on the Gospel plan & Adopted the Baptist Articles as printed by the Association May the 4th 1811 When on that Day & the succeeding Lords Day 32 persons united renewed Covenant & communed

together

A sketch of what led to that result may be learned from An extract of the letter the church addressed to the Baptist Association the same year as follows

The Baptist Church of Christ in Chester to Minister & Messengers of Associated Baptist Churches to meet at Onslow June 24th 1811 wisheth Grace mercy & peace to be Mulliplied & to the Israel of God[9]

Dear Brethren, we have a desire to renew our friendly correspond with you: & as we have not met with you for some time; it may be proper for us to state to you, we desire to make the Holy Schriptures of the Olde & New Testament, the Man of our councill & the rule of our Life; And according to them, believeing in the Doctrine of the Trinity — Divine sovereignty — Total Depavity — freeness & fullness of the Atonement by Christ — The work of the Holy Spirit in applying the Atonement to Gods Elect — Final perseverance of the Saints — Resurrection saints to Endless life — & of sinners to enless punishment — As we have formerly walked together Baptist & pedo-baptist; it may be proper to show why we have change & what has led to that result —

From the year 1788 unto the year 1808 we enjoyed as much Harmony as perhaps any of our connection & was blessed with several seasons of Revival — In particular in the 1793 the year we called our present pastor 19 members were added to our Number the year following 18 more every year since more or less, in 1807 46 was added most all by Baptism — in 1808 some dispute arose about what was Termed Close communion —

A Special Church meeting was called & special aid implored & after much dispationate Debate the minds of the Brethren present were taken 4 were for close communion 20 for our present standing & 22 for communeing with all now in the church but to receive no others but by Baptism

Some time after we apointed a Day of Fasting to seek divine instruction in our trying circumstances

May 6th had another church Meeting After a friendly Debate found we had 5 silent votes 8 for our present standing 16 for close communion — All our trial still increased; what was called close communion among us increased unbaptised

persons decreased by Death & by Baptism untill but about 4 or 5 of the later came to communion We found Gospel Discipline decaying, Backsliders increaseing we met on the 20th of last apr. at a Special church meeting after free converse on the subject found 16 Brothers & 12 sisters thought as nothing had been done yet could reconcile or unite that it was Best to adopt the primitive plan of a Gospel church two of the above sisters were unbaptised at the time but did not intend to continue so 3 Brethren & 3 sisters present were for continuing as we were they had all been Baptised — At our first Fellowship Meeting & the communion following 32 came forward & renued covenant & since that 11 more makeing 43 which is our present Number

Dear Brethren we want your prayers that we may directed & kep in the path of Duty, peace & union —

And now altho we do not commune with all we once did we rejoice in the same blessed hope — worship in the same place & pray for the happy Day when we shall see Eye to Eye & speak the same things & believe we shall receive the things we pray for

Signed by order & in behalf of the Church
Joseph Dimock Elder

We then joined the Association & have cause to bless God that altho the trial hath been and a division has taken place in our communion yet we meet in the same House, sing, pray & preach together — & I not remember but one word in all our Debates that savoured of warmth or a Reflection that was as follows

Those youngsters who have come into the church a few Days ago is now minded to turn out those that have been joind members this 15 or 16 years! Answered by a young Dr Thus very calmly I wish to correct a Mistake in Br----'s remark as perhap some other may be under the same mistake. "I wish to turn no person out of the church but myself I wish to go out myself quietly & wish any other may have the same liberty I take myself to stay in or go out The church continued in Harmony with small additions which continued until 1813 we have on Recorrs the first saturday in August met At the usual time for conference & after singing praying & reding Artickle as usual Renewed covenant with many hopes & fears a solemn

time some confess their wanderings & sinful silence in Gods cause On the Monday following a verry sollemn providence of God occoured which seriously impressed many minds A man who had been a Deadly Enemy to the Gospel was Killed with Lightning belonged to Lunenburg he was a loose Drinking Man He was makeing shoes at one of our Brothers about Daylight a Tempest came up he arose then went & lay down again the Lightning took of the Top of the chimney went down in to the Ketchen broke every pane of glass riped up the Floor went into the cellar while one Branch went through the Chimney Back just where the Man lay struck the Man Dead in a moment the Man of the House Wife & child or children & a servant Woman slep in a Bedroom off the kitchen but none of them were hurt but the poor Man — I know not but may proper to say something of this Man in particular[10]

perhaps 9 or 10 years before this occurence I was in Lunenburg[11] town in a store this man insulted me so much & I thought was like Gallic I left the store & went to see my old friend Rev Mr Comingo (Brown) & had not been there long when he came in it appeared that some of the company had promissed him a quart of Rum if he would go & cut of my ears, or one of them he had fixed his pairing knife inside of his coat to have it Handy & when He came in a chair was set for him but he refused the chair & set Down on a Trunk against which I was leaning back as I sat in a chair Said He "I suppose you are haveing some conversation with Brother Snob" Yes Sir Mr Brown Replyed "I am sorry for that" O said Rev Mr B — "that is a trifling thing to me, you have your Brothers to talk with & I have as good a right to my Brother as you have to yours, stop here I wish to speak to you," walking to the Door "Saying Mr M I shall be glad to see you any time when you come sober & decently to my House but now you must go out of my House" he made atempt to step back toward where I was but the Old Gentleman put his Hand against his shoulder saying "you must go quick" & quick he did go down two or three steps to the ground & the Door was Locked. I do not know whither I ever saw him after until a few Days before he was killed but sometime after the above Occurrence in one of his Fits of delirium tremens he was in Great terror got his Minister & the Lutheran minister there in night to pray with him & comfort

him; but I believe there was not much comfort for him —

But the providence of his Death seemed to be a voice from Heaven by Fire. our Church Record of Sept says a very solemn providence has — Arested peoples minds in general — after noteing the Disaster — goes on to say that God who has spoke by mighty Thunder[12] is calling by his spirit two or three have professed to be converted & a universal solemnily impresses the whole society

1st Octr[13] Revd Br T Ansley here our Elder absent Br A — Baptized 10 persons the second Lords Day — The Lord is doing wonders & saints rejoice & sinners Rage & some crying what shall we do to savid Revd Br Joseph Crandall & Ansley[14] both here the 4th Lords [Day] in Octr Br C preached in Morning & Baptized one next Lords Day Br A Baptized 11 persons & on the 21st Nov he Baptized one more & on the 28th Ansley Dimock Baptized together 18 persons & in Dec 7 more were Baptized on the 12th 5 more in that a little more than one year from Octr 1813 to Decr 18th was 61 Baptize beside a Number restored — from that every year was a small addition in Febr 1814 our pastor was sick & detaind from meeting with the church longer than ever — he was by sickness March 5th it is Recorded met for conference ex[pected] our paster with us who had been absent 4 weeks & the many were Disappointed it was made up 100 fold by presence of Great shepherd In this time the church continued to progress Sometimes under Trials & Darkness by reason of Backslideings in Oct 1818 we say some are complaining & some Rejoiceing but Great Harmony subsist among us —

In June 1819 received a letter from Lunenburg desireing council & assistance in regard to the Ordination of their Br Robert Davis[15] which was agreed to the Apointment is for the 14th of August 1819 which was attended to at the time apointed -----

In the close of this year the church appered more than usually ingaged on the 31st of July some speak wondrously of the things of God; in particular of his faithfulness to his son — cause & people it was with pleasure we heard by Brn Dimock & Floy of the sollemn time they had at the Association at St. Johns N.B.[16] & going and comeing at St Martins where a church was formed of 12 members & in 9 Days increased to 47

Decr 4th — more than ordinary sorrows were — Desires for Zions prosperity was Great & the rejoiceing of some was like a flowing River Jan 1st Was observed as a Day of Fasting & prayer Br Nutter preached from Jonah at the conclusion we renewed convenan Br Nutter & B Wm elder Licentiate Dismissed from Halifax Church are Br E. joined the church & called to accept of the office of a Minister Or Evangelist more publickly to which he consent we called a councill from Lunenbury & Windsor & he was set apart to the work of an evangelist on Teuesday Jan 4th 1820
Br Nutter is much ingaged in his masters cause Baptisms are frequent & Lords work prospers as Brother Nutters preaching had been so greatly blessed we wished him to Baptise on one Occation Apr 5th he Baptised 12 in that year viz. 1820 were sixty Five added by Baptism & by letter In 1821 July 15th A Br George Richardson[17] from Ireland united with us a Licentiate of a Baptist Church & has preached with us a number of times to general acceptance was dismissed July 29 1822 In 1822 there was still an Increase but in 1823 there was a Greater inlargement & mostly in Town & a gradual ingathering until 1828 when there was 38 united with us & was a Day of Gladtidings & ingathering of souls to the Shiloh of our God[18] This year received a letter from Rawdon Church to assist in the ordination of their Br Richard McLearn[19] to the pastorial Office of that church to which we responded Eleven of those Baptised as above Named was at Sherbrook on the 4th Sept & on the 28th of Nov the same year was Dismissed to form a church at Sherbrook perhaps 1829 &-30 was the longes time that had then been experienced by us without one addition only one in 1831 in 1830 we by a request from Baptist church in Falmouth Assisted in the Ordination of Brother Robert Dickie[20] which took place May 20th 1830 But on the later part of 1833 & 1834 was the greatest work of divine Grace that we have known in Chester Indeed it began in August a young Female was Baptized our clerk writes God is good let Heaven & Earth praise him — the Lord reigns let the Earth rejoice In October 3 Heads of Families came forward & joined with us & the church were abundantly gladdened in this work of wondrous Grace 108 was Baptized 11 Restored & 3 joined by letter Through all the winter the work progressed. No weather

was too cold for old or young male or female to be Baptized Br George Richardson is preaching often one week he only missed one Night & goes from House to House to preach Christ on the 1st of Feb Br Robert Dicke came from Falmouth We rejoice to see him for we know that the Lord hath plenty work for all He sends Br Dickie was with us except a short visit at Lunenburg better than three weeks from those Experiences related it is evident that all the Messengers God has sent he has blessed some of the seed sown by them to one or another as well as the private addresses & the administration of his Ordinances from 1834 we had but few additions untill 1842 about 269 believe June 23 1836 called a Councill to advise & if thought proper to assist in Ordaining Br Skerry[21] to the work of an Evangelist which was done in Chester season was pleasant but we have great reason to fear altho it appeard prosperous for a time yet what has transpired since has caused abundant grief - - -
In every year we have had some additions or some revival in our Bondage the Lord leaves himself not without Witness but in our Darkest time, a number stand firm for the truth —
December 5 1841 Baptized three persons & on Monday 6 David W C Dimock[22] was set apart by the Imposition of Hands to the work of the Ministry. His Father preached from "Be Strong my son in the grace which is in Christ Jesus" Elder Theoder Porter Received the confession of his Faith His Father made the consecrateing prayer Elder Porter of Rawdon gave the charge His Br E A V. Dimock of Yarmouth presented him the Hand of Fellowship
David W. C. Dimock was a member of the church in Chester that with several other considerations led to his being Ordained in Ches altho he had been Labouring for some time in Colchester & was expecting immediatly there again
The Exercises were solemn & deeply interesting being the place of his birth upbringing & where had laboured in gospel considerably with good acceptance in the minds of his friend & his Father & Br Takeing part in the consecrating services

June 15th 1842 our Returns were res Bapt exc Died Total

2 4 3 1 175

At our conference July 2nd Received a Request to assist in the Ordination of Br Bennet Taylor[23] from Chelsea Newdublin Baptist church which was Responded to
The Lord is Evidently visiting of us more & Refreshing as with showers of Heavenly Rain on his Weary Herritage
Inc 29th of Oct pastor absent
Elders present B. Vaughan D W. C. Dimock met to examine candidates for Baptism Six were Received & were Baptized by Elder D or L. Day[24] in the Midst of sollemn assembly of spectators & at the close of the sermon they were addressed & the Right Hand of Fellowship was presented them all present appeared Deeply interested with the sollem Duties of the Day & first Lords Day Novr 7 more were Baptized & one Restored & Received in like manner by the same elder With three Baptized 1st Lords Day in Octr there was 9 Baptized & 12 in Novr 4 in Decr 10 in Jan 1843 the Lord is on his way doing good to his Zion O what shall we render to the Lord we find record of this Day. This Day is a Day of the Right hand of the Almighty Br Vaughan preached the Gospel we believe by the Holy Ghost sent down from Heaven the Baptism was deeply interesting altho the Garments of the Baptized froze as soon as out of the water no inconvenience was suffered by Baptized or Baptizer. At the close of the sermon the Right Hand of the Fellowship was presented to ll persons who now sat down with us at the communion
Backsliders are returning many are now rejoiceing in God the saviour & some are inquiring the way to Zion with weeping This work continued in one Branch or other of the Church with but little intervail first generally in the Township then on Tancook then on Western Shore from Octr 1 1842 untill July 27th 1844 until 103 were Baptized 9 were Restored 4 were added by Letter but as 32 of them were Baptized on An Island called Tancook from 7 to 8 miles from Chester Town (of the 32 one was of Little Tancook) Some particulars ought to be mentioned of that place there was I believe about 210 souls on the Isle — it may be said sin & Iniquity abounded gambling Danceing Drinking &c was common a few sermons had preached by Episcopal presbiterians and Lutherians Baptists & possibly Methodist (of the last I am not sure) but all to little Manifest good in the Autumn of — 42 one Man & his

Daughter was in Chester heard a sermon from D. W. C. Dimock which favourably imprest his mind & saveingly we hope imprest Hers which spoiled the world pastimes to her that winter & forever

There was a verry great excitement among the Methodist[25] that winter & spring in Lunenburg some of the Islanders went there was verry & one Man pretty soon made profession a number more were impressed at this there was a young female on the Island who was a Baptist liveing with one of the Families that were subject of deep exercise (altho not a Baptist belonged to the Island) she wrote to her Father who was one of the Deakons of the Baptis Church in Chester wishing him to come over & bring Mr Dimock over & we went over & had a most interesting season some few appeared to be happy many mourning some doubting what it all meant Others rageing next to Madness[26] they had set up prayer meetings among themselves —

I had the priviledge to tell them the Lord was among them & now it deeply concerned them how they threated his work for it was highly provable that work would seal the Eternal distinies of many Some by opposition & Violence some by neglect & indifference others by embraceing the saviour would be secure for eternity this was in may — 43 I preached two or three times & returned & in Aug D.W.C. Dimock visited & preached & Baptized one Female the first ever Baptized on the Island & preached a number of times many will remember that time

Aug 9th I visit them the work was deepning & spreading this Day Sabbath I Baptized three on Monday 10 A Brother D. Shaw[27] with us on This Isle it was a most powerful season in Sept 10 more were Baptized Jan 1844 one & in April — 44 were 4 more & by A. V. Dimock two more July 1st

A circumstance of one who was Baptized in the Night shall be briefly Narrated one who had injoyed great comfort in his own mind & had given great confort to others by his prayers & his addresses publick & private

Sept 13th 1844 we had a conference on Tancock as it was difficult for them to attend at Chester A number told their Exercise two of them for the Express purpose of uniteing with the church this altho his mind was made up fully that Believers

baptism by Immersion was the only gospel Baptism & had been waiting for an opertunity now he would put if off a little untill His Wife would be ready to go with him but after He left the House he began reflect on what he done in turning his Back on the Lord & his ordinance & his people & now the Lord turned his Back on him by the time he reached home he felt as tho He should Die with the Aggony of soul his Wife indeavoured to comfort him that he could go forward next Day with those that were going to be Baptized next Day "O" said he "I must Die I cannot live through the Night" She incouraged him to come & see me, not quite a mile off, He stated his case & said now if there is a possibility of my being Baptized this Night I wish to be. O yes said I only go with [**] to Br B where I have a change of cloaths we went there a number of people from Chester & of the neighbours were together & took a Lanthorn & went to the shore & He like the gailor[28] was Baptized the same hour of the Night who with the three who were Baptized next day was received into the Church next Day & had a verry sollemn communion about 20 persons were over from Chester They have gone on steadily kep up their meetings among themselves one among them leads in the meetings & most of the rest helps him we think its possible the Lord may have publick work for him All, or nearly all, acknowledge a great & a good change has taken place but a few yet oppose it & several wish to keep their Families from being Baptized altho they do not now hinder them from meeting will most of them go with them themselves —

In June 12th 1845 our Returns for that year 4 Restored 12 Baptized 4 Dismissed 4 Excluded & 273 our present number We have had our sifting & trying times & one of them is now 1846 a number however are sighing for all the abominations & coldness of Heart Alienation of affection, & we believe the sourveign Lord Notices all & will mark all & Bottle all the Tears shed in love for Zion

Tancock is still an interesting place I visited them in April found the Lord had blessed the Labours of Br Nelson Baker to the awakening of some & their convertion to God & had caused a verry great change in a Female school such an excitement as constrained the pious teacher to spend two or

three days intirely in Religious excises in which her schollers many of them joyned with her so that within two or three weeks she entertain hopes for about 13 of the school she had from the first of her keeping school prayed with them but now the pray with her I Baptized 4 in this visit one middleaged Man & three young Females two of them sisters who has another sister & a mother that wishes to follow the Saviour

THE HISTORY OF THE LUNENBURG BAPTISTS

This sketch of the early history of the Baptist witness at Lunenburg provides a valuable piece of historical material. The author was a participant in that witness in its earliest stages. All the rest of his ministry at Chester he was near enough to follow the course of events almost as an eye-witness and to report them reliably.

The last date the author gave was 1846, shortly before his death. Near the end of the manuscript there is a change from the first to the third person for several paragraphs. This does not necessarily argue for an interpolation by someone else at a later date. The text came back to the first person and in the same handwriting as that used throughout the entire text. The author gives sufficient detail to indicate the church had a troubled history; a pastor was often difficult to obtain, disagreements within the membership prevented the build-up of the same and the pursuit of a program of constructive service.

This sketch is one of the most difficult of Dimock's writings to follow. Sentences are strung together with little, and in places, no punctuation; personal and relative pronouns are used in a way that fails to indicate to whom they refer. I have inserted a number of commas and periods to help clarify the meaning of some of the more involved passages.

I think about July 1793 two brothers By the Name of Hubly came over to Chester the Eldest of them well Read in the Bible & much better Education than was common for the country people injeneral among the Germans both reading & writeing

mostly german but still could understand English pretty well & read it & write it a little

It was a time of Great excitement in Chester & many verry Extravagant things was told in Lunenbury Our country Town & Hubly's Neighbours wished him to come over & examin the work & bring them word accordingly they [Ferdinand and Jacob Hubley] came over they Had a half *sister in Chester (whose Father was killed by the Indians before her Mother was married to Hublies Father) they came to her House Saturday who was married to a Frenchman by the name of Bezanson Both had entertained hope in the saviour they talked the most of the Night in the morning prayed verry earnest that they might not be Deceived that Day — they had to cross the water about three mile to meeting[1] On their passage they inquired about that point & this Island & who owned them & Bezanson answered them as short as he could at length He began to talk about Repentance & what he called Convertion & said he "My Brothers tongue was loose Enough & he could chatter away fast enough they came up to the House where the meeting was held, & (a) number of the young converts met them near the House or at the door their sallutation was new & strange to the Hublies How do you do? O I am well for Jesus Reighn & all is well! or Glory to God I never was so well before! or, I nver saw such a Sabbath mornig befor! or O how I long to see poor sinners converted to God &c.

They went into the House & watched the singing & the Text "A Bruised Reed shall be not break[2] &c many were weeping verry profusely one of the Brethren prayed this was strange that the minister did not do all, but when meeting was concluded for an hours intermission some were crying for mercy while young converts was exhorting their Associates to flee from the wrath to come they [the Hubley Brothers] were Astonished at all they saw & Heard they went to see where such of the congregation was who had withdrawn but instead of finding of them as was usual with them in Taverns they were dispersed in small Groups talking about the strange work some opposeing while others were defending it as a work of God While 10 or a dozen were retired to grove spending the Hour in

* one of her sons now a licenced preacher

prayer
He [Ferdinand] visited every Group & examined every word & action as far as he could he now made up his mind. these are the people of God if there is Any in the world. And now this Afternoon I mean to hear for myself as a poor lost Sinner (I here remark his mother was pious & as soon as she heard the gospel tho she understood verry little English she kissed the Hand of the preacher & said to her Daughter that is the right Gospel) but as he heard for himself his former Awakenings, which were many, came on his mind with power which he could no longer resist & he was Over whelmed with anguish & he was brought to submit upon Discression[3] to the only Saviour of Sinners & after meeting he began to tell of the goodness of God & to praise & bless his holy Name for what he had done for him & for bringing him there that day &c ----
But we must leave him a little to see how his Brother Jacob came on when crossing the water in the morning & talking about awakend sinners crying so bitterly in the meetings at some times, Ferdinand the Eldest could not say much against it he had felt so much bitterness of soul in his youth that his Master had to send for the Doctor to bleed him &c to keep him from loosing his sences but Jacob replied "Well if I must cry for my sins I will wait untill I get to Hell & cry for them there" The sister overwhelmed exclaimed in her own Language "Och! Och! Yackob! mine Bruder! Och! Yackob mine Bruder!! or Oh! Oh! Jacob my brother! Jacob my Brother! but he felt the weight of the Exclamation considerably tho He concealed it as he did a number of warm adress he met with between meetings & the preaching which searched him out as tho it had been intended for him only untill the afternon meeting was dimissd the excitement was verry great but.Jacob turned pale haveing laid such constraint on his inward commotion He droped on the floor like a Log of wood but not as breathless or Quiet for he cried as he fell, In German, "Lord have mercy on my Soul I am lost I am going to Hell". Sometimes in broken English & some times in German He continued there for 15 or 20 Minutes, perhaps more, before he could be got up calmed or any way passifyed to leave the House. As soon as his Br F. saw it "he cried out, O praise the Lord & bless his Name forever for He (Jacob) had a Shtony Heart" But he never had any more

rest untill He found peace in beleaveing — Now in this Frame of mind they went home to their Families and Neighbours nothing doubting but their Report would be believed when they arived but they found their mistake was great, the strong man was not so easy to give up his House he was not yet bound nor his Armour taken from him[4] The Wednesday following, out of compliment to a young Female which was spinning wool for Mrs. G.M. Zwicker on Indian point, I obtained liberty to preach in the Afternoon at the House which was in the Township of Lunenburg a considerable number came to hear some came into the House Others stayed out Doors, Some feared the reported contagion or Enchantment others the Reproach of being at a Newlight meeting & when they had heard their opinion of the preacher & preaching, some said we can say nothing against it others said this is one of the Fals prophets which was foretold should come & should deceive many — but none said any thing to me except a few who wished me to come again particularly a Mr philip Andress or Andrews who lived about a Mile from there who told me that I was welcom to preach at his House when I pleased & apeared to understand the preaching & to love it so continued to unto the Day of his Death which happened about 30 years after I think —

But as those two Brothers (Hublies) were the first seeds of the Baptist & of the Reformation in L — I must say a little more their wives had heard that as soon as the New-Light was converted they neglected their work & spent their whole time in praying & in going to meeting so they thought their children & themselves would starve this fear was strengthened by their frequent prayers & Great Zeal in talking to all they met with about their souls Particularly F. who was a Cordwainer & had his bible before him or beside him on his seat I used frequently visit them first at Mahone Bay and then at N. West where Hublies Lived a few sincerely & I trust saveingly wrought upon in the course of the Autumn & Winter following but soon there was a report from Chester that was worse than all the rest that they were turning Widder Daufers (Annabaptist)[5] it came to friend F. Hublie but He would not believe it he had heard so many lies he set that among the rest he would not believe such good people would prophane that Ordinance At length he

heard of one that he could not doubt but he had been Baptized by the Presbitterian or Reformed Minister & Hublie was well acquainted with him & was a Kinsmans all he could say in his Zeal to defend a people so indeared to him was well if they have, ither had some good reason for they would not do if it was rong Immediately went to his bible & thought that the appostles had Baptized the seccond time when the first was deficient Acts xix but as he wanted to find what was deficient in the first, He could not find any thing about infant Baptism in his Bible & on more strict examination found nothing in his German Bible about sprinkling for Baptism & no subjects but such as professed Faith or Recived the word gladly were the subjects of Baptism there He then became a bold advocate for Believers Baptism by immertion which made him more hated than before - - -

I will make a few remarks now about Lunenburg on the 7th Day[6] of June 1753 Lunenburg was first settled by a number of Germon & Swiss settlers who had to contend with many Hardships particular from Indians who for six years kep the settlers in constant dread but in 1760 peace was concluded But of the religious inscructions they enjoyed I have a verry imperfect knowledge untill the time I came there 1793 I merely know the Name of some of those Clergymen who Officiated there & do not in Every Instance know of what denomination they were nor the term of time they Occupied the stand There was One Morrow[7] I knew his son but know nothing of him Another who I have heard spoke well of in indeavouring to restrain vice & to instruct the youth but dissatisfyed moved away to the Eastward of Halifax & died there —

One Rev Mr Bazillus[8] who died in his pulpit or nearly so his Widdow & Family was liveing when I came here & some one Daughter in particular is yet (1846) But when I came to this county to settle there was three Congregations Episcopal with a Mr Money[9] for there preacher, a Lutheran with a Mr Schmizer for their Minister.[10] And a Reformed German or presbitterian with a Mr Duncas Bruin Comingo[11] for their minister he was a Holander of Mr M we will say nothing He soon left under a cloud of Mr S- we will say he appeared to be a man of good morral caracter became a great opposer to Baptist

or Newlights but as the Noice was so tumultious about them he wrote a letter to Mr Hublie stateing what he had heard wished to know first if the Name of the New light was assumed by themselves or given them by their Enemies then in what they differed from Luther & Calvin in Doctrine & practice to which He was answered verry well as they were written in German so I can say but little about them only that it led to considerable controversy by letter between the two I know the last of Br. Hs letters begins thus — "If Balaam continues to smite the Ass must continue to speak —[12]

Rev Mr Comingo commonly called Mr Brown was a pious Man & never opposed the work of grace among the people always when we met we met in Brotherly friendship — & in the Doctrines of Grace we agreed & in particular that which his people most opposed the necessity of Regeneration & the impossibility of Baptism or any other form performed by Man to perform the work in whole or in part but it is a work of the Holy spirit by what ever means he pleased to work —

But now I would say I never was aquainted with any Number of protestants so superstitious as most of the common people were And violent in their opposition to the work of God in the place — Believeing in witchcraft ghostly appearance of the Departed, & of people being Bodily possessed with Deamons One circumstance I will relate I know not as it can be of any use to any body the relation & the most of the foolish conceits attending it must be untold —[13]

But suffice it to say a female by the Name TL — whose Nerves was so affected that she at times had what is called Hysterick Fits her mind became much deprest & alarmd & in this state left her home & when those Fits came on her she thought she was racked jerked about by a Deamon & when she could speak the Organs of speach was distorted that her speach was unnatural & was supposed by her & by many others to be the Deamon talking out of her all this was confirmed by this that when ever the sacred named was Named then she fell into one of those Fits This confirmed them allmost all who was in her company they sent for me as in one of her Fits she told them they were to weak but if they would sent for me I would cast him out —

Knowing their superstition & fearing the cause of truth might

be dishonoured when the messenger came I went arived about 10 Oclock at Night found near a Hundred people there of all denominations in the place or nearly so but the Baptist & Methodist[14] were takeing the most active part praying singing & adjureing this was grieveous to me but as soon as I was seen in the assembly they invited me forward then one asked the Deamon if he would come out now the Man of God had come? she answered in one half hour I determined to let that half hour to pass as quiet as possible on my part when that was passed they called him a lying Devil —

Then I arose & told them I had always felt deeply interested in what ever concernd the cause of truth among them since my first aquaintance[15] here when I heard of your trouble this Evening I hasted to come to see you & first I want to say to you that Gods people have been libable to mistakes & we must expect to be liable to err while in this imperfect state & I was satisfyed what was the state of our Afflicted friend that I was as shure as I could be of anything it was a disease of Body & Mind her Nerves were weakened & disordered Satan had taken the advantage of her weakness & of her superstitions & the superstitions of those around her; after talking with them in this way about twenty minutes I prayed with them & dismissed the meeting I then told my Br Hubly the best thing that could be done for the Female was for her & all the rest of them to be convinced that the Devil had no more power over her body than he has over mine — O yes but it is to Evident He has for he talks right out of her — O my Br said I come I must go home with you to night & I shall not sleep untill you are of an Other Mind We then left the House —

As soon as we were alone he narrated the whole affair I asked him if He ever heard or Read of Satan sending to Jesus to come & cast him out of any person? said he no — do you think I would have come over here to Night if I had thought the devil sent for me I told him it is Hysterrick Fits & they were all increaseing the disease — But what makes him (meang the Deamon) so afraid of the sacred name — Oh! it is not him it is her that is affraid of satan's rending her if she hears that name — put it to yourself if you believed you was given into the Hand of Satan to dash you on the Floor to twitch & gerk your body at his pleasure — your Terror would be indiscribable — He

soon gave way to reson & said He hoped the Lord would forgive him for he believed he was mistaken they had been commanding the Deamon to come out of the Female in the name of Father S.&H next morning I went about to remove the superstition & found only two persons who had not been more or less taken but then they were easy brought to listen to reasen but the most difficult point was to convince the Female herself as she could not understand English I had to talk by an interpretor & when I first began to talk I found it brought on her Fits but continued to reason to tell her what was her real disease untill she got quite calm & I left her composed but I have only named this to show how the common people were so verry supersticious no wonder then that they should be violent in their opposition for they many of them believed that I gave the people pieces of paper to eat with those word of the prophet Ezekiel[16] & there was written there in Lamentation mourning & Woe! and that as soon as they had eaten that they would begin to lament & weep bitterly — but many such foolish whims was circulated which made many fear to come where we were but what exposed us to the abuse was that there was no Law for Newlights the Non Resistance of the professors was thus construed — not only the giddy Rabble but Elders & Deacons of churches[17]

A few of those I shall mention not for the reviveing of them in memory for as they did not awake any rage or enmity at the time or any desire for revenge so now the recollection Kindles no unkind feelings, indeed most if not all of those persecutors are gone to answer to an impartial judge — all that makes it desireable to have those things remembered is to kindle gratitude to the great shepherd for his preventing the mischief threatned & for the support granted to his persecuted flock & to show the great change brought about both Civil & religious perhaps the greatest of any Township of Novascotia alltho there is room for — more much more yet we have great cause to bless & praise the Lord for his goodness

the first publich Mob I think was the 1st Day of Jan 1794 I went to the presbiterian or the reformed meeting after meeting a Man by the name of Molch asked me if I would not preach I told him I should be glad to preach if He could find a place (not in a Tavern) O said he Mr Hubly will find a place who said he

would try we stood there ten or 15 minutes Hubly returned with liberty to preach at a Widow Witherhotts in two Hours I was asked with Br Hublie to dine with a Mr Connar we did so when we were agoing to meeting Connar took down his Oak stick I said but you do not want that stick to go to meeting with said he "O yes I shall want it before Night you do not know that man who asked you to preach as well as I do & if any man Insult you to Day he insults me in insuting a stranger & He will feel that stick if I loose my life by it" I said O mr Connar Do you think I did not know that man was a Hypocrite who asked me to preach I knew that there was no sincerity in him; but if the Devill had asked me to preach & presented me with a number of poor sinners to speak to I would do it but I fear that stick more than all theirs rage for that is not the weapon of defence I depend on & few men have a heart to injure a defenceless & unarmed man but if they see that kind of defence that will make them bold but take it he would & did we went the leader & his mob came I began meeting by Reading a psalm but as I found no singers I prayed & in prayer time there was considerable noise among the Mob & when I stoped praying I indeavoured to sollemnly admonish them of the danger of the course they were takeing Molch (or Molock) pretended to be trying to still the mob but made more noise than all the rest I told him he was the worst of them all, if he was still we should do well enough I took my Text Rev III 20th[18] dwelt mostly on the Negative that now the gospel was nocking at their door but it would by & by come to their turn to knock but all unavailing &c. Conner stood by my left hand I had to take hold of his stick indeavour to calm him as much as possible, sermon about half done, Molch after haveing used all the pophane language & Boisterous gestures pretending to keep his comrads silent turned toward the door cryed Out Good by Gentlemens I have heard enough & rushed out & his gang (about 14) followed soon after one perhap much the same in Nature as name Wolf rose up presented me his Hankerchief say "Here sir is my Handkerchief wipe your Eye, do not cry my child; they shant hurt you. his captain led him back to a seat & sat him down & we ended our meeting in Quiet — —

But when the mob who left us and went to the Tavern were laughed at for not fulfiling anything they had promissd to do & quite insulted as coward they replyed to some who told what they would have done, "You could not touch him there he stood like a child without offering any resistance" two of them said "For a pint of phlip[19] we will go & bring him here & you may do what you you please to him" the phlip was soon got — as they came to the door I was in the Door talking to some young people about their souls & eternity the young men stood at the door who came for me as I steped out, knew nothing of their business, took hold on the front of his jackcoat in a friendly manner told him I was his friend wished him well & hoped he would seek the Lord while he may be found least in that awful Day that is approach he would be found without that it would be tremunduous to be friendless when he needed a friend the most the other wheeled round & ran back to the Tavern, which was about 20 Rods, crying aloud "he's got him He's got him" as soon as I stoped or ended my address he ran as fast as the other but silent some wished me to go Down a street below & not to go past the Tavern I told them I had done nothing I am ashamed of I shall got the direct street As we passed the Tavern poor Grey headed Inn Keeper lifted his Window sash called out come in here you Newligh B----r[20] & we will show you something — We walked along when we was about 40 Rods past Mr Conner says now you are out of danger I must go back I begged of him not to go as he had befriended me what He could I begged him to accep a friendly advice & not go back "O my blood Boils I cannot go home" D but what can one do with so many 15 or 20 but we hear tho at first he gave some verry sore Heads yet he was wonderfully Bruised before it was over —

Many assauls or disturbances in our meetings & private with individuals one private one among many is as follows an Ignorant Zealous Dutchman is not being able to answer Br Hubly struck him on the Cheeck H- Brushed back his grey Locks on the other cheeck saying if it is for Christ sake there is the other cheek with a heavy stroke said take that for Christ sake H- I thank you for Christ sake I receive it —

As said above many mobs indeavoured to discour [age] Assemblies but never were permited to break up a meeting

when they come with pikestaves they returned ashamed without useing them or throwing stone, missed their Mark, or prepareing to cut of my Ears always failed - -
The Last publick assault I shall mention It was a meeting in North West[21] between 3 & 4 miles from Town Elders Deacons school-masters & one Lutheran Minister's son and a number more of different grade of Town & country[22] some had side Arms some sikes[23] or any stick they could pick up Our meeting was begun when a gentleman from the Town comeing in found the mob there outside of them accossted him ah B. you here — & what did you come here for? To hear Newlight preaching & to see Newlight meeting. So did we stop here I did not come to be an Evedropper & went to go into the House had to step up two or three steps & received a heavy stroke a little above his knee another knocked of his Hat He sprang into the Room it was about or near the conclusion of the first prayer when prayer was Ended I hoped they had not come to disturb the worship of God told them if they did not know the consequences they had better go home & inform themselves for I would asure them they subjected themselves to a Heavy fine. one of the leaders puled of his Hatt command others to do the same for said he it is a Court-House the preacher is turned Lawyer & is pleading law &c. We sang a German Hymn they were a little more Quiet while that was sung but as soon as done they were more noisy & prophane than before; I then said to them if you will be quiet untill I have done speaking then I will give myself up to you no opposition shall be offered you they stoped their Tumult for a little but soon broke out afresh I had began sermon & felt uncommon impresed with the message I haveing a asureance it was Gods message & haveing asured them a Righteous judge would soon determine between us I now I said well you did not send for so I did not come at your request nor shal I go at your bidding but the Love of Heaven sent me here & I shall deliver his message & I feel asured you will not hinder me for the Lord God Omnipotent is our side & when I have delivered my message if Lord pleases to deliver me into your Hands to Draw me in quarters cut me in Inch pieces or grind me to powder I am unconcerned about that & as quiet with his will as possible so now mock on make strong your Bands I have no more to say to you I turned to the congrego & I

wish you to compose your minds to hear As I have no more to say to those men let them say or do what they will altho the mob continued to blaspheme Ridicule &c
pleased to the praise of Rich Grace I must say I was as calm as I ever was in my life when I had done as my custom was I asked Br Hubly to pray but as tho Hell had let her legions out such a Noise it confused him he said he could not pray I then prayed that the Lord would not lay that sin to their charge as they new not what they did we sang another German Hymn & then concluded when the meeting was dismissed the mob made a struggle to get in but was a resolulely opposed by tho[se] that were in they had often declared that they would not leave the House without Dimock & Hubly they could not [get] into the room more 5 or six the room was so full of friends — They or some one said there was a going to be Baptism, ah who youg young John Jack Answ young John Jack I see him 18 or 20 years ago Responded the other Oh you fool that was not half Baptism He must be taken to the River plunged over Head & Ears &c &c. Females were much alarmed some schreamed they will kill me they will kill me -- But went to singing sang Mr Allines

While I am blest with youthful Bloom
I will persue the slautered Lamb
who bled & died for me

and this

see the Eternal Judge descending
seated on his Azure Throne
Now you poor sinners Christ will show thee
that he is the Eternal son &c

It was a stormy Night snowed Hailed & Rained they continued untill about 11 oclock at Night with no harm done of a corporial Nature except that Mr Bolman had the stroke on his leg mentioned above his Hatt cull [cut] in two pieces & snow Ball hit me on the Breast split in pieces one half struck Br Hublie on the Face took the skin off & they went away & left us to admire the goodness of God & praise God that we were accounted worthy to suffer for his name sake this is the only

stroke I ever felt from Enemies as this was the publick disturbance of 5 or six times they never stoped me from preaching or finishing my sermon but we have reason to beleave that we have cause to Thank Coll. Creighton[24] for his interfering in the case unsoliseted soon after this meeting He came to our Br Refuse [Rafuse] at whose house the meeting was & made himself aquainted with the whole affair & took the Names of the leading person & what follows I am not certain of all the particulars but can relate it as related to me viz. That He addressed a Note to them all to come to his House at such an hour they came & at the hour the coll. came into the Room bid them the time & said Well gentlemen I sent for you, to know what you was to N.W. for the other Evening? they Answered we went out to Newlight meeting — yes so I understood; but how did you conduct when you got there? they were speachless; except some of them endeavoured to excuse themselves, but He stoped them by saying you would have to pay well for it if anyone had complained suppose that Refuse had complained & took each of you with a warrant there has been no complaint to me but should there by any you will pay dear for it yet — You must know that that people have as good a right to protection as any of his Majesties subjects & to disturb their worship will be as bad as to disturb any of the churches in Town & if I know of anything like it again; I shall be prosecutor for breach of the Kings peace; if no other person does This we have reason to believe was the caus that we had no more riots after ---

But I return to the more pleasing part of my naritive after those two men went & were frequently visit some verry soon embraced the gospel Others gradual lost there prejudices & Light spread among them & some about Mehone Bay become hopefully pious the Hublies 4 Brothers in particular some Eisenhaurs & Borgels were Baptized some from Lahave at the Church in Chester being then a Mixed communion some Baptist & some pedobaptist a number joined mostly Baptist & finally all that had joined in Lunenburg became Baptist & in the year November 3 1809, a Church was Organized a councill from Chester assisted[25] in the business altho Chester at the time was mixed yet advised with the church from Newport to begin on Gospel ground to which the church (composed of 5

Members Dismissed from Chester) & 5 others agreed & adopted Baptist Articles —

From the first almost of Baptist or Newlight preaching the professors set up meetings among themselves & not long before Br F. Hubly began to speak from a text but there was men of pretty good Tallents among them two of them however moved away to Rawdon but not realizeing what they expected in mind or estate they came back as Naomi [26] saying I went out full but came back Empty Br Hubly after he returned working a while from house to House then settled near his old land but this took place before the Organizeing of the church took place

I find in a letter I wrote to Boston speaking of some new awakening & the abateing of persecution in May, 1799 there are allso some favorable Apearances in Lunenburg (Germans) Many of them that had been violent opposers haveing spent all their Arrows say they will fight no more. Some are under very serious impressions: & a few Hopefully converted

The church in its first formation was formed of 10 Members Two Deacons & a Clerk OLs they were Destitute of a Minister settled among them untill 1817 Elder Joseph Dimock visited them as often as he could & administered the word & Ordinance to them But the Church kep up their meeting Regular when He was not there & the Lord was pleased to own & bless them altho there was no General awakening among or extensive revival but prejudices were falling & verry frequent additions & the union & general consistency of the members was noticed by visiting Ministers & others in 1820 there was only 18 members in 1830 Decr they number 34 in three years & about 5 months they Numbered 53 viz 25th of May 1834 only one more is recorded untill the eruption[27] or the church was divided the circumstance that led to a division will be named in another place Now the church was reduced to 20 or 28 members In the year 1842 was quite a precious season Several Baptisms & Restorations so that in Nov 13th of that year they Numbered 50 & in Oct 11 1844 they Numbered 77

In 1837 July 19th the Baptist Associate sent a council or comittee deligated to indeavour to Reconcile the Church as Mr M Parker had got a dismission they only wanted to

reconcile the church to walk together but could not countenance their supporting Mr R. Davis The year 1838 another committee was sent & found the Majority of them werẽ supporting Mr D. the minority took the advice of the council given last year & were not acknowledged as the Regular Church of Christ which was approved of by the B. Association in 1839

Whereas R Davis the cause of Division was the cause of[28] the division in that church we will say something of his movements

NOTES — Introduction

1 The term "elder" as used by the Baptist Fathers of the Maritime Provinces may refer to an ordained minister but in many instances simply meant a layman ordained to take care of specific religious duties such as preaching or conducting the communion service.

2 Joseph Dimock Marsters, *A Genealogy of the Dimock Family* (J. J. Anslow, Windsor, N. S., 1899), has been used as a source of much of the material regarding the early history of the Dimock family.

3 George E. Levy, *The Baptists of the Maritime Provinces* (Barnes-Hopkins, Saint John, N.B., 1946), chapters I and II, contains a survey of the New England background of the early Baptists of the Maritime Provinces.

4 The Great Awakening was the name usually given the intercolonial revivals which swept the New England area from 1725 to the opening of the War of Independence. Whitefield, an English evangelist holding to an uncompromising Calvinism, and Jonathan Edwards, a New England theologian expounding a more modified form of Calvinism, were outstanding leaders in the movement. Separatists were Congregationalists who wished to separate from the Established Church, i.e., in New England, The Church of the Standing Order.

5 This migration of New Englanders was prompted in part by the dissatisfaction with the rigid demands and control of the Church of the Standing Order and by the fact that the British Governor at Halifax, N. S., Col. Charles Lawrence, had in 1758 announced that all who came "shall have free liberty of conscience, and may effect and build meeting houses for public worship..."

6 John V. Duncanson, *Falmouth — A New England Township in Nova Scotia* (Windsor, Ont., 1965), gives

details of the early period of the Dimock settlement at Falmouth.

7 Public Archives of Nova Scotia, Halifax, The Journal of the Reverend John Payzant, an unpublished manuscript, pp. 10b, 11.

8 Levy, *op.cit.*,Chapters I and II.

9 Henry Alline, *Life and Journal* (Gilbert and Dean, Boston,1806), p. 48; Payzant, *op.cit.*, pp. 11-13.

10 See below, p. 100.

11 Acadia University Library, Wolfville, N.S., Minutes of the Horton Baptist Church, ms., minute for May 5, 1787, has the record of Dimock's baptism, the only person accepted for baptism that year.

12 Another not so fortunate in making the journey over the road was a young Anglican cleric, the Rev. T. Lloyd, a missionary to Chester from the Society for the Propagation of the Gospel. He perished in February 1895 after starting out from Chester to go to Windsor. Payzant, *op. cit.*, p. 27 records an unpleasant journey he had with Br. Harding (probably Harris) 1796 while going from Windsor to Chester.

13 See Levy, *op.cit.*, chapter IV for the steps leading to the formation of the Association.

14 Dimock used Seccombe's Diary to help fill in the earliest history of Chester in his account of the Baptist Church there. See M. B. DesBrisay, *History of the County of Lunenburg* (Toronto, 1895), chapter XXIII.

15 Payzant, *op.cit.*, pp. 26-35; Thomas Handley Chipman (1756-1830) was for many years pastor at Annapolis. He was the second Baptist minister ordained in Nova Scotia. Levy, *op.cit.*, p. 45f.

16 Joseph Dimock's ordination certificate is reproduced on pp. 102-103.

17 Levy, *op.cit.*, chapter IV gives an account of the steps by which the N.S. and N.B. Baptist Association became a

close communion Baptist Association.

18 *Minutes of the 1846 Association.*

19 The correct name of the Journal was *The Baptist Missionary Magazine of Nova Scotia and New Brunswick.* A tendency developed, noticeably in the minutes of the Association, to drop the word Baptist when the name was written. The incorrect title may emphasize the interest in missions, but is unfair to the historical importance of the magazine.

20 See the Association Minutes for 1814, 1828 and 1838.

21 Association Minutes, "The Corresponding Letter," 1815, p. 11.

NOTES — The Diary

At that time the road across country from Chester to Windsor, about thirty-six miles, was in general no more than a woods road permitting travel only on foot or on horseback. About fifteen miles from Chester it crossed the old Annapolis Road from Halifax to Annapolis Royal Lodging in the woods meant just that; dwellings were few and far between and winter travel was often at the peril of one's life. At best, the journey took more than a day.

2 Dimock used the word "nature" very frequently. Sometimes he meant the physical as opposed to the spiritual, as here; on other occasions he meant the unregenerate man, as in Watt's hymn "How sad our state by nature is"; yet again, he meant the world of created things about man.

3 Dimock nowhere gave the name of this person who accompanied him to Boston and beyond, nor any details

about him. Dimock went on horseback from Windsor to Halifax in a day, good travelling even on horseback.

4 Dimock was a man of moods; he frequently experienced what the mystics call "a dry time."

5 He nowhere mentioned who carried on his work at Chester while he was away on most of his missions.

6 He meant expectations since he had not yet seen Fort Edward.

7 This would go back to mid-summer 1795, in the early part of his pastorate at Chester, the first reference to the kind of itinerant ministry he tried to combine (as did many others) with a settled pastorate.

8 This may be a quotation; at least it is one of Dimock's frequent figures of speech.

9 Probably suggested by Psa. 72:8.

10 The coast line of New England.

11 Mr. Stilman — a good witness if he would only show a little more life! This Mr. Stillman was doubtlessly the Rev. Samuel Stillman (1737-1807), pastor of the First Baptist Church, Boston, who with the Rev. Thomas Baldwin, (1753-1826) pastor of the Second Baptist Church, Boston, guided and enthused the movement that led to the formation, 1802, of the Massachusetts Baptist Missionary Society. See *Baptist Advance,* edited by W.C. Wooley (Nashville, Broadman Press, 1964), p. 25.

12 See II Tim. 4:3.

13 Another quaint expression typical of Joseph Dimock.

14 An echo of II Tim. 3:5.

15 The word here seems to refer to Dimock's care not to exercise undue emotion.

16 Unless the aunt had separated from her first husband and remarried, it is difficult to fit two husbands into the picture. Something may have been omitted, and the

passage is unclear as a result.

17 Whether Dimock applied the term correctly is uncertain. The word means one who embraced the tenets of Deism, a philosophical movement of the seventeenth and eighteenth centuries. The main tenet was that God the creator is completely detached from the world and makes no revelations. There were some differences of opinion among the Deists, yet they were one in their opposition to revealed religion and Christianity in particular.

18 Here is the first of the frequent gaps in the Diary.

19 Isaiah 53:2.

20 No entries dated from September 27, 1797 to March 15, 1798.

21 Dimock may have meant spillt or spellt here, or perhaps even spittle (see Phil. 3:8, KJV).

22 Was there a romantic element to his mind being at Fort Edward? Was his future wife, Betsy Dimock, there and had begun to attract his attention? Maybe not. He may have found more people of kindred spirit.

23 It would be interesting to know the arguments he used to establish his case. At any rate, he was aware that not everyone liked the more emotional type of preaching and appeal.

24 See I Sam. 6:7.

25 See Mt. 24:32-33.

26 Shubael Dimock who migrated to Falmouth in October 1759.

27 Days of fasting and prayer were frequently observed. The practice was widespread; Maritime Baptists voted at each year's Association to make New Year's Day one of prayer and fasting, December 25 one of Thanksgiving.

28 II Cor. 10: 3ff.

29 Isa. 52:10.

30 John 4:21-24.

31 Presumably written by his father's cousin. An acrostic is a poem in which the initial letters of the succeeding lines spell a name, as here "Joseph Dimock." The date given was April 16, 1795. The year should be 1797, unless the acrostic was written eighteen months before Joseph Dimock left for the United States, but this is unlikely.

32 The Rev. John Burton, a former adherent of the Church of England, who came to Halifax from England, 1792. Three years later a close communion church was organized at Halifax where Burton became pastor and remained until his death in 1838. Burton was on an itinerant preaching mission similar to Dimock's when they met on this occasion.

33 Gen. 45, the incident of Joseph revealing his identity to his brothers when they came to Egypt for corn.

34 A phrase of frequent recurrence in the New Testament, as I Cor. 16:9, II Cor. 2:12; Gal. 4:3.

35 The admission about Dimock's hesitancy to engage in personal evangelism is a striking example of his reticence or an admission of his limitations.

36 The term is occasionally used in a very general way meaning one with a very definite "born again" experience. Sometimes the New Lights remained within the Baptist and Congregational bodies. Again, they might gather into separate groups noted for their intense zeal, insistence on a new light within that came with their conversion, and willingness to accept baptism by sprinkling or pouring, and open communion. The movement spread from New England, where it grew out of the Great Awakening, to the Maritime Provinces. Henry Alline was a typical New Light.

37 Probably a layman since he is not referred to as an elder.

38 Josh. 6.

39 The heated opposition to the preaching of Joseph Dimock

at this juncture was likely due to the adherence of some who were present to close communion; i.e., only the baptized by immersion could partake. This was the position of Baptists in general as will be seen further in the diary.

40 See Acts 16:6-10.

41 See Isa. 2:22.

42 One can understand why Dimock would preach in private houses,but why so often at 5:30 in the afternoon?

43 John 19:30, one of the Seven Last Words from the Cross. The three-fold outline of the sermon tells us something about preaching in the late eighteenth century.

44 Peter preaching to the eunuch — Acts 8:35-38.

45 This word is used rather frequently throughout the diary, especially in recording the events of the New England visit. Sometimes it suggests a larger body as the members of a denomination, other times the membership of a particular church. The term used to indicate a church among Dissenters was usually "meeting house," the word church was used particularly by the Established Churches. The distinction persisted for many decades especially if the "meeting house" was a school house or hall.

46 Refers to the United Empire Loyalists who came to B.N.A. 1776 and later.

47 This conversation between Joseph Dimock and William Doggett shows the former as a skilful debater keeping his opponent on the defensive from the outset.

48 This lengthy and very emotional description of the last sickness of Emmy Eveleth will be tedious reading to some people, yet one would imagine it is a quite authentic account of what took place in many such cases — an excess of emotion, absence of effective medical aid, the use of the most primitive methods of treating disease, and the most vivid picture of one in the throes of death and the

harrowing of the feelings of those present.

49 The quotation is from Jer. 12:5.

50 It is difficult to determine whether the D. D. part of the name is two initials or an abbreviation for doctor.

51 She was Emmy's stepmother.

52 Another puzzling abbreviation which could mean various things. The man may have been past 50, or he may have been the 50th to profess faith in Christ.

53 From the flood narrative, Gen. 7:11.

54 Dimock's expressions were frequently colloquial, but seldom as much so as here. Objects bust but do people?

55 The date of his marriage was August 21, 1798. The bride was Betsy Dimock, daughter of grandfather Shubael's brother Daniel or of his nephew Daniel of Connecticut. See Marsters, *op.cit.* pp. 6, 21. The place in Connecticut is not given. He nowhere gives his reason for thinking of retiring from the ministry when he married.

56 Even here the location of the bride's home is not given, other than the state.

57 A striking form of expression. It is scarely likely that any of the old retired preachers were ever superannuated with money. The use of the word is synonymous with "worn out."

58 This name is, I believe, applied to various points along the coastline south of Boston.

59 See Acts 19:23-28. Dimock's reference to the well-known shrine suggests that the assurance of money for the support of the church was more important than a sermon some listeners would regard as coming from one not sound in the faith.

60 Nancy Bowden.

61 The only time he mentions this place by name.

62 I Cor. 1:23.

63 Psa. 137.

64 The British Colonies in North America for offical purposes used stirling units of account, i.e. pounds, shillings and pence. However there was always a shortage of official currency so that the everyday transactions of commerce were often carried out using whatever money of repute was available. The most widely and frequently available coins were Spanish dollars arising from Spain's trade with Central America—so that the dollar was a well-recognized coin throughout British North America during most of the eighteenth century. Following the revolution the dollar was adopted as the official unit of account by the United States Congress in the Mint Act of 1786 and the Coinage Act, 1792. See Ross M. Robinson, *History of the American Economy* (New York, 1955).

65 One wonders whether Dimock's impression of this man had improved since the earlier entry.

66 Cf. Psa. 91:6.

67 This form of reference to the States of the American Union coming fifteen years after the close of the American Revolution shows how early the expression came into use. Some untutored people in the Maritime Provinces of Canada still associate the term "the States" solely with the New England area.

68 At the service of some particular or local Baptist congregation.

69 There was not an organized missionary society for women or men until 1802. The "Woman Society" mentioned here if it existed solely to support the missionary cause, must have been a local organization.

70 Material relative to the church at Liverpool is scanty since the church was not admitted to the Association until 1829. Presumably Mr. DeWolfe was a man of some importance in the village.

71 The adventures and miscalculations of the sea voyage from Boston to Liverpool, N. S., call to mind the voyage of the apostle Paul (as a prisoner not a young bridegroom!) from Caesarea to Rome given in Acts, Chaps. 27 and 28.

72 The house bought for the Dimocks would be the first house or parsonage for the resident Baptist minister in Chester. No mention is made of remuneration for Dimock's pastoral services other than the free house and sixty dollars. He may have shared in the free will offerings of the church, an uncertain prospect at best.

73 The spelling more generally used was Malegash, and referred not just to the area of Lunenburg town but "the whole coast along by Lunenburg." M. B. DesBrisay, *The History of Lunenburg County* (Toronto, 1895), p. 18.

74 Joseph Dimock always refers to his wife as "my companion." The visit to Newport came the spring following the return from the prolonged visit to New England.

75 After the visit to Newport, Joseph Dimock took a swing through Cornwallis and further west to Lower Granville, assisting in the ordination of an unidentified candidate and the organization of a church at St. Mary's Bay. The Association of which he spoke was held at Cornwallis, June 1799, the second meeting preparatory to the organization of the Baptist Association of Nova Scotia and New Brunswick.

76 The baptism of the members of the Dimock family at Newport is noteworthy. Joseph's brother Daniel and the Mr. Anthony must have remained laymen; at least there is no mention of them having been ordained.

77 There is a conflict in the source material regarding the date a church was organized at Newport. Alline *Life and Journal* page 48, gave October 1776 as the date for the organization of a New Light church there; the records of the church say October 1803 (see Marsters, *op.cit.*, p. 20)

and according to Dimock's entry there was an organization in 1799, which is the date in the Convention Year Book.

78 The church in Westmorland in New Brunswick was at Sackville. A Baptist church organized in New England and transferred to Sackville in 1763 had apparently lapsed with the migration of the most of its members back to New England. It was actually the first church with a solely Baptist membership in Canada. Joseph Crandal, ordained at the visit of Joseph Dimock, Edward Manning and T. S. Harding, was brought to Chester by his parents sometime prior to 1776. He was converted under the preaching of Harris Harding and Joseph Dimock and baptised by the latter at Chester 1795. His education was very limited and he felt equally unsure of himself as being truly called to preach. By 1799, he was settled as the pastor at Sackville where he became the first Baptist minister ordained in New Brunswick. He remained with the Sackville church until his death, February 1858. Further on Crandall, see Levy, *op.cit.*, pp. 58 ff., 89,89.

79 A good illustration of the manner in which Dimock often built up his sentences to a forceful climax. If he employed the same form in his preaching, his sermons may not have been as weak as he often believed they were.

80 Following the well-known definition in the epistle of Jas. 1:27.

81 It is difficult to understand what the diarist meant by this statement when he was then as much the pastor at Chester and an itinerant evangelist as ever. He probably felt discouraged over the low condition of the Christian witness in word and deed as he saw it about him, and regarded his efforts as practically futile. If by "the means a ...country" he is referring to himself, the above interpretation of the puzzling passage may be correct.

82 Although the "Lady of Distinguished Talent" was "a stranger to religion," Dimock did not feel that should

debar her poem from preservation.

83 The hyphenated words should be spelled Ignis-fatuus, meaning will of the wisp, and used in a figurative sense of a delusion. The lady may have picked the term from the esoteric writings of the sixteenth and seventeenth centuries. By exantric she may have meant eccentric.

84 This would be more than a year before he began his New England visit, hence the same period of time before he made the first entry in his diary, that is, excluding the record of some marriages. It is interesting that Dimock stored these bits of verse and entered them later in the record of his ministry. On the basis of "Dear Youth" in the seventh line of the acrostic, one could speculate the talented lady had considerable affection for the youthful preacher.

85 Lambent.

86 Joseph Dimock's mother's maiden name. This entry was obviously made in April 1805. Possibly road conditions at the time of year had something to do with the time it took for Joseph Dimock to hear of his father's death — twenty-two days from Newport to Chester.

87 Shubael's text is found in Prov. 8:10.

88 Surely this "hymn" was composed by some one acquainted with Bunyan's *Pilgrim's Progress.* Echoes here of Eph. 6:10ff.

89 Apollyon, the Destroyer, mentioned in Rev. 9:11. Bunyan also refers to this character whom Christian meets in the Valley of Humiliation.

90 See Ezk. 37:1-4, the famous vision of the valley of dry bones.

91 The use of German indicates the presence of German residents or visitors from the Lunenburg area. Many German immigrants had settled in the latter area a half century previously and for nearly two centuries a service now and again in German was expected at least in the

Lutheran churches. Although the service Dimock mentions was noisy, nothing is said of opposition.

92 Mrs. Dimock's profession of faith nine years after marriage says much regarding husband-and-wife relations. The husband could not have been too domineering as pastor or husband.

93 The word God here is a guess. The margin of the page is damaged so that only the first two letters are left, Go---.

94 Gen. 32:13-32, the story of Jacob's wrestling match at the brook Jabbok.

95 This expresses a very generous attitude towards those of a different way of believing.

96 There is a growing tension between the immersed and the unimmersed over the communion question. The matter came to a head in 1811. See introduction to the diary.

97 See Rev. 1:16.

98 Dimock does not give a date, but the missionary could have been the Rev. Charles Inglis who was inducted rector of the Chester parish (organized Sept. 21, 1794) in December 1812. DesBrisay, *op.cit.,* pp. 286 ff.

99 See Jud. 5:23, part of the Song of Deborah.

100 Natural catastrophes, such as plagues, floods, even wars were often regarded by the people of this period, — and long before — even long afterwards — as a punishment sent by God to chastise backsliders. Sometimes a decided change in fashions was given as the cause for an adverse train of circumstances. See Lawrence E. Nelson, *Our Roving Bible,* (Abingdon-Cokesbury Press, 1945), pp. 132, 133.

101 A shoemaker working in fancy leather.

102 The Rev. Thomas Ansley was a native of New York, born 1769, came to New Brunswick and under the preaching of the Rev. T. S. Harding united with the Baptists, settled at Bridgetown, where he served as pastor for twenty years. He died late in 1831.

103 See II Cor. 7:5-7.

104 No doubt a member of the family to which Joseph Crandall belonged. The Crandall Dimock mentions here was evidently not ordained, or Dimock would not have used Esq. in referring to him.

105 Dimock probably meant "dew" for "due".

106 The packet from Windsor to Parrsboro took four hours. Today the "packet" is gone and a trip by car overland takes a tidy bit of three hours. An extra four hours, on horseback no doubt, took the preacher to Maccan River.

107 Joseph Dimock had eleven brothers and sisters no one of whom was named Freeman, so this must have been the surname of a married sister. See Marsters, *op.cit.,* p. 20.

108 The word was coined by the diarist to express great desire, or eagerness.

109 If he was referring to the 1799 visit to the Amherst area, the later visit would come in 1813 or 1814. The Baptist church at Amherst was organized in 1809 by Joseph Crandall. D. A. Steele, *One Hundred years ---of Amherst, N.S.* (1911), p. 16.

110 The description given here of the "Scheme" seems sufficient without further comment. It should be said, however, that this distortion of Calvinism caused a great deal of trouble in some areas of the Maritime Provinces, in fact in some places persisting for over a hundred years. Henry Alline's blast against a similar position is quoted by Levy, *op.cit.,* p.38.

111 In all likelihood Samuel Bancroft who was born at Annapolis Royal Nova Scotia, Nov. 12, 1789, began preaching at the age of eighteen, ordained 1828 or 1829, held various pastorates in the Maritimes and died January 1876. At the 1814 Association, Bancroft and Crandall were commissioned as the first Home Missionary evangelists.

112 See Rev. 3:8 (KJV) referring to the church at Philadelphia in Asia Minor.

113 Until the first church building was erected in 1819, worship services were held in private homes and in the Courthouse on Laurence Street. Steele, *op.cit.*, pp. 35ff.

114 Something went awry with the transportation facilities—or with their operators. Dimock suggests that the crew was incapable of handling the ferry and it was not until Thursday morning they could sail, reaching Falmouth the same day, had a service that evening and reached Chester the following day. He and Crandall must have travelled a good part of the night. The distance was nearly forty miles.

115 Brother Ansley's visit seems to have been one of those unarranged invasions of another pastor's territory and carrying on work in his absence. This was as usual as leaving your own pastorate to go on tour. Each was a different side of the same coin. Dimock justified it as the use of "a Deversity of Gifts for the Edification of the Body of Christ."

116 The Association at Saint John, 1819, was an important occasion in the developing denomination in the Maritimes. Most note-worthy was the ordination of David Nutter, a forceful figure in the several years he remained until he went to Maine to stay. See George E. Levy, *With the Pioneer Baptists in Nova Scotia*(printed privately, 1929) based on Nutter's Reminiscences published in the *Christian Visitor*, 1855-1856.

Another important item was the mission of Nutter, Dimock, and Nicholas Floyd, a layman from Chester, to try to quiet the troubled waters at Martins (St. Martins). They succeeded for the time being.

117 Ordination of deacons by Baptists was introduced from New England.

118 Quoting Gen. 28:16.

119 John Sprott (1780-1869), a native of Stoneykirke, Wigtownshire, Scotland, was licensed to preach in the Church of Scotland in 1809. In 1818 he was sent to Nova

Scotia where he spent the rest of his life, first at Windsor, Newport and Rawdon, and then at Musquodoboit. See G.W. Sprott (ed.). *Memorials of the Rev. John Sprott* (Edinburgh, 1906). Robert Blackwood (1786-1857), born in Kinross-shire, Scotland, was a Church of Scotland missionary in charge of the Gay's River, Shubenacadie and Nine Mile River pastorate, 1816-1840 and then at New Annan. The *Acadian Recorder* July 24, 1819, noted the appointment of these two ministers to conduct a missionary tour of the western part of the province.

120 This point of dispute went to the very heart of the Baptist conception of who constituted the church, the ecclesia, "the gathered community," of baptized *adult* believers.

121 Taken from Mt. 6:20.

122 By "tight," Dimock surely meant "title." A well known Gospel song old at the beginning of the twentieth century had a line, "When I can read my title clear..."

123 Maybe George Richardson, a native of Ireland, who was ordained March 1822 at Hammond's Plains, N. S., and became the first pastor of the church there, and yet there is nothing at hand to suggest he ever lived in Maine.

124 November 28th would not be the most favourable time to set off on horseback on a preaching mission in Nova Scotia. "Snow - frost - mud" may well try any preacher, however stout of heart. Dimock's solemn reflections on the ethics of starting off to preach with a previous promise of a stated remuneration seem strange to us, and are a bit out of accord with the growing practice. Crandall and Bancroft were promised smaller remuneration in 1814 for the services to the east of Chester.

125 Mt. 28:19.

126 A great deal of evangelical theology packed into small compass. On the next page of the diary Dimock uses "Divine & Soverign Grace."

127 I Sam. 17:45.

128 Dimock's "Constant friends" were of the household of J. Parks.

129 Dimock does not give the location of the Methodist chapel. The step from the Methodists to the Free Will Baptists was not a long one; both favoured the Arminian position rather than the more Calvinistic position on predestination, with its lack of free will, and close communion. Elder Asa McGray, who was licensed by the Methodists to preach, soon joined the Free Will Baptists, began preaching at Cape Sable Island and became the pioneer of the F. W. B. Movement in Nova Scotia. He organized the first of the F. W. B. churches in 1821 at Barrington. See Levy, *op.cit.*, chapters XII and XIII.

130 Mt. 25:6.

131 Isa. 60:5 is a passage of solemn warning.

132 John Payzant, a New Light Congregationalist rather than a Baptist although he cooperated with the Baptists in forming the Association and took part in Joseph Dimock's ordination (see below), never became one with the Baptists. The matters of immersion and close communion were the points of difference. Payzant was for many years pastor of the church at Liverpool, N. S.

133 Job 7:10. The loss of life at sea was an ever-present threat to sailors and fishermen off the coast. DesBrisay *op.cit.*, pp. 275f. relates some of these tragedies near Chester at a later time in the nineteenth century.

134 The previous visit would be in 1794.

135 This may have been John Craig who was originally a British soldier in the New England area. He served in the south coast area of Nova Scotia, chiefly Ragged Islands, until 1832.

136 The contributions noted are in shillings, etc., the normal coinage for the area.

137 He had been away from Chester for two weeks.

138 A reminder that Dimock was always one to look well after his horse.

139 From the interpretation of the King Nebuchadnezzar's apocalyptic vision recorded in Dan. chapter 2.

140 Rev. 21:9.

141 Luke 13:16.

142 I Cor. 3:11.

143 A long gap of fourteen years in the record. The date was a meaningful one in Joseph Dimock's life; he was now 68, a time when memories begin flooding back.

144 The Baptist church at Chester Basin. The subject he took was based on Acts 3:1-10. This church was organized in 1821.

145 The incident concerning the Rev. Robert Davis was another of the painful episodes of the churches in which Joseph Dimock was asked to act as a peacemaker. Davis had been ordained in 1819 and seems to have been a stormy petrel throughout his ministry, a tendency he shared with the Rev. John Burton of Halifax. Finally, the two clashed in the courts of law--*Minutes, N.S. Association 1832,* p. 11. One can gather from Dimock's diary how difficult it would be to effect a peaceful settlement in a situation composed of so many conflicting minds.

146 Dimock's restrained and compassionate lament for his wife. In the phrase "I shall see her more," doubtlessly the negative was intended rather than the affirmative. For "Bokim" see Jud. 2:1-5.

147 This "Hymn, the Lord in the Garden," would seem to be a composition by Dimock himself; it carries the note of melancholy reminiscence characteristic of the entries in the diary in the later years of his life.

148 The pages which should have been given the numbers

203, 204 are not so listed in the diary. However, the omission does not cause a gap in the narrative.

149 The one approved and used by the Church of the Standing Order. It was also accepted by the New Light Churches.

150 Part of Heb. 7:25. Dimock's recital of the perils he had endured by day and by night is reminiscent of the Apostle Paul's description of his own in II Cor. 11:23-28.

151 Dimock does not say whether these seeped in from Britain or the United States.

152 Taken from the hymn "Come, Thou Fount of every blessing" by Robert Robinson, 1735-1790.

153 Zeph. 1:13.

NOTES — Loose Pages

1 The account of the incidents related on four pages of faded blue paper was written a considerable time after they took place, as is evidenced by the statement "I have no doubt much good was done in that meeting a number of souls lived a number of years to bless God for the results." It seems likely that this ministry in Digby County should be placed before Dimock began his long pastorate at Chester. One secondary source, Isaiah Wilson's *A Geography and History of Digby County, N.S.* (Halifax, 1900), says that Dimock, while on his way to Yarmouth in 1791 held a preaching service at Weymouth. Wilson conjectures that this may have been the beginning "of Baptist missions" in the county. The events recorded on Loose Pages A may belong to the year 1791. Enoch Towner was still in the Anglican Church at Lower Granville. He did not become a Baptist until near or in 1797. It should be added that Henry Alline preceded both Dimock and Towner in a ministy in Digby County, although not a Baptist one.

2 Most of the Blacks in Digby County came with the Loyalists as their slaves or freed servants. The Blacks had not yet

segregated themselves, or been segregated, in the communities separate from the white settlers, and worshipped with the latter. See Wilson, *op.cit.,* chs. II,III; C.E. Thomas, "The Work of the S.P.G. in N.S." *Collections of the Nova Scotia Historical Society*, vols. 34, 38; C.B.Fergusson, *The Establishment of the Negros in Nova Scotia,* ch. I.

3 The patriarch Jacob has been called many things but one would imagine seldom a "Bard! The Biblical reference is found in Gen. 28:16.

4 The question of the Philippian jailor in Acts 16:30.

5 From the Song of Solomon 5:10.

6 Dimock does not say whether the lady spoken of here was white or black; neither does he give a location, as he fails to do on the preceding page. The question raised here pertaining to his sincerity appears in various places in the diary.

7 Mt. 6:29, also Luke 11:34.

8 He does not say from where. At any rate, the people he met there were better educated and sufficiently interested in their spiritual welfare that they held services among themselves when a pastor or travelling preacher was not available. The relations between the members of the Established Church and the Dissenters were not as tense as is often pictured. The same seems to have held for the relations between the negroes and the whites. It was but natural that both Anglicans and educated Dissenters should question the right (or "authority"— the word Dimock uses) to preach. Any preaching either Anglicans or Dissenters had heard would conform far more closely to the King's English than Dimock's fervid, rather noisy, utterances. Much can be said for the spirit in which Dimock's defence of his right to preach was accepted by those who questioned him. The same reaction is found in Loose Pages B.

9 Enoch Towner came to Lower Granville, N.S., from Newbury, Connecticut, with other Loyalists in 1783. He became a warden in the Anglican Church at Lower Granville, but through the preaching of Joseph Dimock became a

Baptist. This would be about the mid-1790's. He was then about forty-five. For the rest of his life he laboured in Digby County. His remains rest in the cemetery at Weymouth North.

10 The fragmentary notes headed B by the editor are for the most part bound together by the references to the Reverend John Burton. These notes were written after the death of Burton in 1838 or else the phrase "Our Lamented Br Burton" would be meaningless. Some of the incidents mentioned took place before the ordination of John Craig, which was in 1804.

11 William Frimage, a native of England, was sent by Selina, Countess of Huntingdon, as a Calvinistic Methodist missionary to Nova Scotia. He occupied the pulpit of "Old Zion" Church in Liverpool, 1783-4, when opposition of the Newlights drove him back to Halifax, where he remained for the rest of his life.

12 The H. could refer to Horton or Halifax. I would guess the latter because of the references to the Rev. John Burton.

13 The Rev. John Craig was ordained in a barn at Little Harbour, Shelburne County, in 1804. See Levy, *op.cit.,* p. 56.

14 Selina, Countess of Huntingdon, was a very pious English lady with a deep sense of the social implications of the Gospel, a contemporary of the Wesleys, William Wilberforce, Robert Raikes and others of a notable company who infused a new spirit into the more formal religious life of the late eighteenth and early nineteenth centuries and supported various reform measures. In her views the Countess of Huntingdon took a more decidedly Calvinistic position. See J. Wesley Brady, *This Freedom — Whence?* (American Tract Society, 1942), see index.

15 The Rev. John Burton appears in the diary for the first time when he and Dimock met at Providence in April 1797. Burton had been a member of the Established Church in England but broke with the Church and obtained a license to preach. In company with other evangelicals he travelled the English countryside before coming to Halifax in May, 1792. Later he went on a year-long visit to New England where at Knowlton,

N.J., he was baptized and ordained as a Baptist minister. This may well have been the visit Dimock mentions above. Dimock referred to him as "The first Baptist professor ever settled there [Halifax]". He meant by professor one who accepts Baptist teachings. See Levy, *op. cit.*, p. 47.

16 Burton's long struggle for a satisfactory position regarding the doctrine of election and Dimock's struggle in the same area of theological teaching, have much in common.

17 Found in Rev. 3:18 in the message to the church at Laodicea.

18 Should be written "gainsaying." The word is found a few times in the New Testament, the nearest to Dimock's use of it is Rom. 10:21. It meant originally to contradict, deny or oppose and is seldom used today.

NOTES — The Baptist Church At Chester

1 The Seccombe Diary is in the Public Archives of Nova Scotia, Halifax, N. S.

2 This part of Seccombe's argument is a reworking of II Cor. 2:15ff.

3 According to Thorndike Barnhart's *Comprehensive Desk Dictionary* a "Brick Batt" is "A piece of brick".

4 "Godly repentence and godly sorrow" — based on II Cor. 7:5ff.

5 "Unkle" took his text from Amos 3:12.

6 The testimony of the "troubled" female strings together passages of poetry from the Old Testament with passages from the epistles and the Apocalypse of John.

7 Dimock referred in his diary to the prolonged revival of 1807. See pp. 83-85.

8 Mr. Riece, a native of France, had been brought to this country by a privateer in 1807. He delivered the sermon at the 1814 Baptist Association at Chester; in 1816 he moved to the United States.

9 The letter given here is in the nature of an appeal to be admitted to the Association.

10 In his Diary, Dimock goes into detail about this incident, an illuminating sort of reaction on the part of certain religious-minded people to a sudden tragedy.

11 The visit mentioned here would scarcely be the one given in some detail in "The Baptists in Lunenburg", the next section of this volume. This latter one seems to belong to an earlier period of his ministry.

12 There are various references in the O.T. to God speaking through the thunder, any one of which could be in the mind of the diarist here.

13 From here on, in this summary, Dimock follows the entries in a written record, quite possibly that of the clerks of the church. Some sections are in the third person, yet in the manuscript the handwriting is obviously that of Dimock.

14 Joseph Crandall had been brought to Chester from New England. Orphaned at an early age, he was brought up under the ministry of Joseph Dimock, baptized in 1795, ordained some years later and became the first Baptist minister ordained in New Brunswick; much of his ministry was of an itinerant nature.

15 Robert Davis had been pastor of the Baptist Church at Lunenburg a year before his ordination.

16 In 1819 Mr. Dimock and a layman, Nicolas Floyd, had attended the Association at Saint John where David Nutter, an Englishman, was ordained, when the troubles at St. Martin's required the help of a committee to deal with the vexing situation, Dimock, Floyd and Nutter were chosen. The occasion could easily have been "sollemn."

17 George Richardson's first appearance for ordination ended in failure; "premature" the delegates to the Association said (Minutes, 1821, p. 4), but he was ordained March 1822 and was settled at Hammond's Plains as the first pastor. He was an emigrant from Ireland.

William Elder was originally a member of the Halifax Baptist Church then came to Chester where he was ordained in 1820 and became pastor at Annapolis where he remained for over ten years.

18 Various O.T. passages could be the source of this reference, perhaps I Sam. 1:3.

19 Richard McLearn, a native of the general area in which the Dimocks lived, was ordained in 1823 at Falmouth. Besides the pastorates he held he was one of the first, if not the first, bursar at Acadia College and Horton Academy and was a noted temperance worker. He passed away at the age of fifty-six in 1860.

20 Robert Dickie, ordained at Falmouth May 20, 1830, was another minister of whom little is known except that he was pastor at Falmouth for a few years.

21 Nothing is said elsewhere in these records about Skerry. A year or so after ordination, his name disappears completely from the Association's list of ordained ministers. He could have moved outside the Association and carried on his ministry elsewhere.

22 If Marsters, *op.cit.,* p. 21, gives the names of the children of Jospeh and Betsy Dimock in their chronological order, then David W.C. was their fifth child. After the service the new minister went back to Onslow where he was pastor. In 1872 Acadia College bestowed an honorary M.A. on him.

23 Bennett Taylor, one of the first Baptist ministers to come from his area of Nova Scotia, but after his ordination, apart from his pastorate at Lunenburg, there is little about him in available records.

24 Elder B. Vaughan was a member of the Chester Baptist Church, presumably an ordained elder, but Elder D.L. Day is not listed among the ordained ministers of the Association the following year.

25 Dimock occasionally preached in Methodist chapels east of Lunenburg County. He appears to have had happy relations

with them. In Lunenburg town, Methodism got a slow start and it was not until 1813 that the first Chapel was erected. The pastor, the Rev. George Orth, German-born and preaching in German, encountered much opposition. The first Methodist circuit in the county took in Lunenburg and the surrounding communities. T.Watson Smith, *Methodism in East British America* (S. F. Huestis, Halifax, 1899), vols. I & II, has much material relevant to Joseph Dimock's period.

26 The word "madness" needs to be taken with caution. Here it doubtlessly means no more than excess of emotion, people in a highly ecstatic state but who would be sane enough once this state of ecstacy had passed. This seems to have spilled over from whatever was happening in Lunenburg.

27 There is no one by this name on the Association lists at this time.

28 The source is in Acts 16:25ff.

NOTES — The History of the Lunenburg Baptists

1 This statement presumably means they went three miles by boat to the place of worship which was on the mainland. If so, the meeting house would be near the village of Chester Basin.

2 Mt. 12:20.

3 It is difficult to say what Mr. Dimock had in mind by this word; "discretion" scarcely seems to fit.

4 Similar to Luke 11:22.

5 The term as used here is one of reproach much as the term New Light was generally intended to be. The Anabaptists were sometimes mistaken for Baptists and vice versa, due somewhat to the fact that both rejected infant baptism. The Anabaptist movement emerged in the early part of the sixteenth century in Germany. It soon became suspect because of its extreme views on matters both political and religious, such as community of goods, equality of status and the coming of a new age.

6 A reasonably good account of the founding of the churches in Lunenburg, except for the Roman Catholic and the Baptist, which are too brief, may be found in DesBrisay, *op. cit.*, ch. V.

7 The Rev. Jean Baptiste Morreau, a former Roman Catholic priest and Prior of the Abbey of St. Matthew at Brest, France, later received into the Church of England, and sent by the Society for the Propagation of the Gospel in Foreign Parts to Nova Scotia, arriving at Lunenburg in 1753; he was trilingual and also ministered to the Indians in the area. He died in 1770. The other cleric to whom Dimock refers was most likely the Rev. Peter de la Roche, also from Europe and also trilingual. He ministered in Lunenburg, apparently to all branches of the Protestant Church from 1771 to 1787 when he moved to Guysborough, N.S. See DesBrisay, *op. cit.*, ch. V.

8 Paulus Bryzelius had been a Lutheran minister but was reordained by the Anglican Bishop of London to the charge of the German mission at Lunenburg. He held services at three different times each Lord's Day, speaking respectively in English, French and German. He was struck down by a fatal illness in 1772 or 1773 while conducting a Good Friday service. See *ibid.*

9 The Rev. Richard Money, B.C.L., Oxford, was appointed missionary in Lunenburg in 1787; he died suddenly in 1800.

10. The Rev. Johann Gottlieb Schmeisser of Saxony began pastoral duties with the Lutherans in Lunenburg in 1782; he died late in 1806.

11 The name of this clergyman has suffered much at the hands of careless and/or uninformed scribes. He was usually referred to as Mr. Brown because his name Bruin comes from the German word for brown. He is said to have been the first Presbyterian minister ordained in the British North American Provinces. Dimock always spoke highly of him and was one of his firm friends. See DesBrisay, ch. V.

12 The statement comes from Num. 22: 23-35.

13 "relation" — relating; "conceits" — here the word is the equivalent of fancies, imaginations. By placing commas after the words relate and body, the sentence conveys the meaning Dimock must have had in mind.

14 See footnote 25, the Baptists Church in Chester, above. Both Baptists and Methodists were dubbed New Lights by their opponents.

15 Dimock may be referring to a visit before that mentioned here, yet he states in his account that the two Hubley brothers "were the first seeds of the Baptists in Lunenburg." Dimock dates his first meeting with them "about July 1793."

16 The charge levelled against Dimock is based on Ezk. 2:8-10.

17 Mr. Dimock handles this case of the young woman with the "Hysterick Fits" in a most intelligent and reasonable manner, quite in advance of much of the thinking of the day — and for many years to come. The Roman Governor (Acts 26:24f) charged that much learning had made him mad; Joseph Dimock charged some of the more or less illiterate that lack of learning was at the basis of their superstitions (madness).

18 Rev. 3:20, "Behold I stand at the door and knock ... and he with me."

19 An alcoholic drink with a high beer content.

20 Evidently not an abbreviation for the word brother.

21 Dimock does not say whether the opposition encountered here was on the January 1794 visit to Lunenburg or on a later occasion.

22 Keeping in mind that Dimock leaves the incident undated, the one referred to here need not have followed immediately the preceding confrontation.

23 Probably a bad spelling of scythes or sickles. If so, some of the opponents had potent weapons.

24 Colonel John Creighton, Esq., was sworn in as a member of the Council of Nova Scotia under the King's mandamus May 6, 1776, and as a Colonel of the militia for the County of Lunenburg . He was an ardent supporter of the crown, a towering figure in a rough age. Dimock does full justice to him as a staunch defender of law and order. See DesBrisay, *op. cit.*, pp. 60f.

25 The Baptist Church at Lunenburg was the second Baptist church to be organized in the county. From the outset it adhered to the close communion pattern. This was done on the advice of the Church at Newport, and strangely also on the advice of the Chester church, although it had not yet moved completely into that category. The Chester Church was admitted to the Association in 1811; the Lunenburg Church in 1812. Association Minutes, 1811, p.4, 1812, p.4 and an unpublished MS "Some account of early Baptist interests in Lunenburg County," by Stephen March, in the Acadia University Library.

26 Ruth, 1:19-21.

27 The Rev. Robert Davis was pastor of the Baptist Church of Lunenburg from a year before his ordination in 1819 until sometime in the Association year 1825-26. The church was tided over a pastorless period by laymen and the occasional visits of ordained ministers until 1831 when the Rev. Maynard Parker began an eleven year ministry. The Assocation at the 1832 session administered a stinging rebuke to Mr. Davis for his faulty behaviour over a lengthy period. Trials within the congregation persisted, although the report to the 1834 Association stated that the church was "in a prosperous and united state." The "eruption" of which Dimock wrote came between 1835 and late 1839, probably 1837, for in that year the Association dealt with the request from the church that a committee be appointed to visit it. Dimock was named a member of it. Davis had been gone for more than ten years but seems to have kept up his contacts with a group in the church. The substance of the above is found in the Association Minutes for the years indicated.

28 Since Dimock, for some unstated reason, did not give us his account of the "movements" of Mr. Davis, we are left in the dark as to why the latter was so frequently involved in church quarrels.

INDEX OF PERSONS
(Except for the List of Marriages)

Allin, (Squires), 47, 48
Alline, Henry, 9, 11, 12, 168
Amedowns, (Mr.), 63
Andrews (Andress) , Philip, 160
Ansley, Rev. Thomas, 86, 88, 89, 151
Anthony, James, 71
Armeton, Nancy, 65
Arnold, (Mr.), 93
Bailey (Baley), Betsy/Deborah (Mrs. Daniel Dimock), 8, 15, 17, 82
Bailey, Joseph, 12
Bailey, "Unkle", 10
Baley, 144
Baker, (Elder), 47
Baker, Nelson, 156
Bakman, (Brother), 88
Bancroft, Samuel, 88
Baldwin, (Rev.), 68
Bezanson, 158
Blackwood, Robert, 90
Blades, (Mr.), 146
Bolman, (Mr.), 168
Bolton, (Elder), 27, 39
Borgels, 169
Bowen, Sarah, 47
Brady, (Mr.), 92
Braley, Anna, 47
Brown, Rev. Comingo, 150, 161, 162
Brown, Nancy, 46
Bryzelius (Bazillus), Rev. Paulus, 161
Buchlin, Melinday, 47
Buchlin, Rachel, 47
Bunyan, John, 9, 10
Burton, Rev. John, 42, 141
Campbel, (Mr. & Mrs.), 94
Chafy, Parry, 65
Chandler, (Mr.), 49
Chandler, Ruth A., 47
Chipman, Rev. I.N., 144
Chipman, Rev. Thomas Handley, 11, 12, 13, 102, 103, 143, 144
Connar, (Mr.), 165, 166
(Conner)
Craig, Rev. John, 11, 93, 141
Crandall (Crandel), D., 86
Crandall, Rev. Joseph, 11, 72, 87, 88, 89, 151
Crawley, Rev. E.A., 15
Creighton, Col. John, 169
Davis, Rev. Robert, 96, 151, 171
Day, Elder, D.L., 154
Deighthoff, (Mr. & Mrs.), 92
Dempsey, "Black", 138
DesBrisay, M.B., 143
Devins, Polly, 47
Dewolf, (Mr.), 68
Dexter, (Brother), 93
Dickie, Rev. Robert, 152, 153
Dimock, Mr., 36
Dimock, A.V., 153, 155
Dimock, Capt. Abel, 28, 37
Dimock, Anthony, 15, 16
Dimock, Bessie, 15
Dimock, Daniel (son of Joseph), 111
Dimock, Daniel (father of Joseph), 7, 8, 9, 16, 82
Dimock, Daniel (brother of Joseph), 71
Dimock, Rev. David W.C., 15, 16, 153, 154, 155
Dimock, Deborah, 15

Dimock, Elias, 104
Dimock, George (son of Joseph), 15, 111
Dimock, George (son of Daniel), 16
Dimock, Hannah, 15
Dimock, Harris, 15
Dimock, Jane, 15
Dimock, Joseph 15, 111
Dimock, Joseph (son of Daniel), 16
Dimock, Mrs. Joseph (nee Betsy Dimock), 64, 65, 68, 69, 71, 83, 84, 90, 97, 99
Dimock, Shubael, 7
Dimock, Shubael II, 7
Dimock, Shubael III, 7, 8, 9, 16, 82
Dimock, (Elder) Thomas, 7
Dogett, William, 50, 51, 52
Eddy, (Elder), 43
Edwards, Johathan, 7
Eisenhaurs, 169
Elder, William, 152
Evelith, Amy, 42
Eveleth, Emmy, 55, 56, 58
Eveleth, Isaac, 59
Eveleth, Lydia, 59, 61
Eveleth, Jonathan, 59
Eveleth, Polly, 55, 56, 57, 58, 61
Eveleth, William, 59
F. (Mrs.), 59
Fellows, (Br.), 71
Fillemore, (Mr.), 88
Floyd, Nicholas, 89, 151
Foster, (Brother), 95
Freeman, S. 94
Freeman, (Sister), 87
Freeman, (Mrs.), 94
French, (Mr.), 50
Frimage, Rev. William, 141
Ganoe, (Elder), 27, 42, 58, 60
George, David, 11
Giffin, George, 93
Goff, Rachel, 47
Green, Caleb, 43, 44
Hamlen, (Brother-in-law), 36
Hamel, (Sister), 35, 36
Harding, 144
Harding, Rev. Harris, 11, 12
Harding, Rev. Theodore Seth, 11, 14, 72
Harris, (Brother), 144
Harrison, John, 87
Haydone, (Sister), 94
Hilton, Capt. A., 24, 25
Holmes, (Brother & Sister), 94
Hubley (Hubly), Ferdinand, 157-166, 168, 170
Hubly, G., 96
Hubley (Hubly), Jacob, 157-160
Huntington, Lady, 141
Hurly, (Mr.), 95
Inglis, (Mr.), 147
J. (Mrs.), 59
Jenkins (Jenkens), (Mr.), 88
Jones, (Elder), 27, 44, 45
Kempton, (Mrs.), 94
Kent, Barberry, 47
Kent, Ezra, 67
Kingeis, (Mr.), 93
L. (Lawrence), Mrs., 32
Lawrence, Dr., 29, 30, 37
Leland, (Elder), 28
Lillibrede, (Elder), 27
Lock, (Brother), 94
Lock, John, 94
Lloyd, Mr., 147
M - F, (Mrs.), 73
Mack, (Widow), 92
Mader, John, 96
Manning, (Mr.), 92
Manning, Rev. Edward, 11, 72
Manning, Rev. James, 11

Marsh, Esq., 30, 31
Marshall, Jonah, 102
Martin, Peter, 12, 146
Maxwell, John, 59
McCurdy, (Mrs.), 99
McGown, Capt., 143
McLearn, Rev. Richard, 96, 152
Medberry, Samuel, 50
Molch (Molock), 146, 165
Money, Rev. Richard, 161
More, (Mr.), 43
Morreau, Rev. Jean Baptiste, 161
Moulton, Rev. Ebenezer, 9
Norris, 147
Nutter, Rev. David, 89, 152
Ogden, Esq., 32
Owen, Capt., 27
Pain, Nabby, 65
Parker, (Brother), 96, 170
Payzant, Rev. John, 9, 11, 12, 13, 93, 94, 102, 103, 143-145
Pierson, Rev. Nicholas, 10, 11
Pitman, (Elder), 42-45, 53, 66
Porter, Theodore, 153
Prescott, I. (J), 145
Pride, Ira, 94
Pride, William, 93
Raddak, (Brother), 138
Rafuse(Refuse), (Brother), 169
Rathurn — see Rothburn
Richardson, (Mr.), 90, 91
Richardson, Rev. George, 152, 153
Riece, (Mr.), 147
Right, (Mr.), 147
Ringers, Jacob, 94
Robinson, (Mr.), 94
Rogers, (Elder), 28
Roseter, Mr., 29
Rothburn (Rothbon, Rathburn), (Elder), 27, 39, 62
Schmeisser (Schmizer), Rev. Johann Gottlieb, 161
Seccombe, Rev. John, 11, 12, 142, 143, 145, 146
Shaw, D., 155
Shrieve, Dr., 147
Sillibrioges, (Elder), 63
Skerry, Rev., 153
Smith, (Mrs.),87
Snodgrass, (Esq.), 140
Snow, (Elder), 27, 65
Sprott, Rev. John, 90
Stark, (Elder), 27, 41, 55
Stillman, Rev. Samuel, 26, 68
Stoddard, (Mr.), 143, 144
Summers, (Mr.), 87
Sutton, Rev. James, 8
Sutton, Rev. John, 8
Taylor, Rev. Bennet, 154
Thirston, (Elder), 43
Thompson, (Elder), 47
Thompson, (Mr.), 139
Tingley, (Mrs.), 87
Towner, Rev. Enoch, 11, 110, 140
Tupper, Rev. Charles, 14, 15
Turner, Viol Tirzah, 47
Vaughan, Anthony, 102
Vaughan, Daniel, 102
Vaughan, (Deacon), 69, 155
Viols, (Mr.), 67
Walker, (Brother), 95
Walker, Capt., 67
Walker, (Mr.), 45, 66
Walker, Samuel, 55
Watts, Dr., 99
Whitefield, Rev. George, 7, 40
Whitman, Nancy, 48
Williams, Mercy, 143
Wilson, (Brother), 44
Winebeer, (Mr.), 147
Witherhotts, (Widow), 165
Wright, Esq., 37
Zwicker, Mrs. G.M., 160

INDEX OF PLACES
(Except for the List of Marriges)

Acadia College, 20
Amherst, N.S., 87, 88
Annapolis Co., N.S., 10, 71
Annapolis, N.S., 86, 88, 102
Annapolis Royal, N.S., 13
Argyle, N.S., 24, 25, 76, 78
Ashford, Conn., 27, 28, 39, 54
Attleboro (Attleberry), Mass., 27
Avon River (Pisiquid), N.S., 8
Barnstable, Mass., 7
Barrington, R.I., 66
Bay of Fundy, 69
Beach, N.Y., 34
Bennington, Vt., 32, 37
Big Bend, Petitcodiac, N.B., 87
Boston, Mass., 11, 24, 26, 65, 68, 143, 170
Bridgetown, N.S., 14
Broad Cove, N.S., 92
Cape-Ann, 26
Cap Barr, 23
Cape Forchue, 23
Chelsea, New Dublin, N.S., 154
Cheshire (New England), 28
Chester, N.S., 7, 10-16, 18, 19, 23, 24, 26, 42, 69, 72, 73, 82, 83, 99, 102, 109-137, 142-144, 147, 148, 152-158, 160, 169
Chester Basin, N.S., 13, 95
Claridon, Vt., 30
Colchester, N.S., 153
Cornwallis, N.S., 9, 71, 147
Cumberland, N.S., 10, 72
Dedham, Mass., 27
Digby, N.S., 139, 140
Digby Co., N.S., 10
Digby Neck, N.S., 140
England, 13, 40
Exeter, Mass., 44
Falmouth, N.S., 8, 12, 152, 153
Fish-Creek, N.Y., 34
Fort Edward, N.Y., 24, 27-29, 31-34, 37, 41, 43, 55,
Ft. Miller, N.Y., 33
Fredericton, N.B., 19
Germany, 13
Gloucester (Glocester), Mass., 26
Granville, N.S., 71
Halifax, N.S., 13, 15, 23, 24, 69, 141, 142, 143
Hancock, (New England), 28
Hartford, N.Y., 31
Harvard University, 11
Herring Cove, N.S., 94
Horton, N.S., 9, 10, 12, 71, 146
Horton Academy, 20
Holland, 13
Indian Point, N.S., 160
Ireland, 13, 152
Jollicure, N.S., 88
Kennetcook River, N.S., 9
Kingsbury, N.Y., 34
Lahave River, N.S., 92, 169
Lewis Head, N.S., 93, 94
Little Harbour, N.S., 93
Liverpool, N.S., 13, 68, 92, 95, 96, 102
Liverpool Harbour, N.S., 69
Lunenburg, N.S., 7, 16, 73, 96, 150, 151, 153, 155, 157, 158, 160, 161, 169, 170
Lunenburg Co., N.S., 10
Mahone Bay, N.S., 13, 160, 169
Malegash (Malligash), N.S., 60, 73
Mansfield, Conn., 7, 8, 28, 41, 42, 82
Maple-Town, N.Y., 28, 33

Maplewood, N.Y., 34
Maplewood Cemetery, 15
Mecan River, N.S., 87
Memramcook (Mereme Cook, Memrum Cook), N.B., 87
Mill Village, N.S., 92
Newport, N.S., 8, 9, 71, 72, 86, 87, 146, 169
Newport, R.I., 43
Nictaux (Nictax), N.S., 71
Norwick (New England), 44
Onslow, N.S., 148
Paslmus River, Conn., 54
Parrsborough, N.S., 87
Petits River, N.S., 92
Petucket (Pawtucket), R.I., 44
Port Jolly, N.S., 93, 94
Port Matoon, N.S., 94
Port Midway, N.S., 69
Pownell, Vt. 28, 32, 37
Providence, R.I., 27, 42, 43, 44, 55, 65
Queens Co., N.S., 10, 12, 146
Ragged Island, N.S., 93
Rawdon, N.S., 152, 153, 170
Rehoboth, Mass., 27, 42, 43, 44, 48, 50, 59, 61, 64, 68, 70
Sackville, N.B., 87, 88
St. Margaret's Bay, N.S., 16
St. Martins, N.B., 89, 151
St. Mary's Bay, N.S., 71
Saint John, N.B., 15, 89
Salem, Mass., 68
Sambro (New England), 23
Saratoga (Sarretogue), N.Y., 31, 34
Shaftsbury, Vt., 37
Shelburne Co., N.S., 141
Sherbrooke (now New Ross), N.S., 13, 16, 152
Sissiboo (Cissaboo), N.S., 140
Summers, Conn., 37
Swansea (Swansy), Mass., 47, 66 67
Sydney (Sydnea), N.S., 147
Tancook, N.S., 7, 16, 142, 143, 154, 155, 156
Warren, R.I., 47
Western Shore, N.S., 154
Westmoreland, N.B., 72
Willington, Conn., 40, 62
Wilmot, N.S., 71
Windsor, N.S., 10, 13, 15, 23, 86, 147
Yarmouth, N.S., 9, 24, 25, 147, 153

SELECTED RECENT PUBLICATIONS ON BAPTISTS IN CANADA

Brinton, Myron O. *A Life of Surprises.* [Memoirs] N.p.,n.d. [1978].

Bumsted, J.M. *Henry Alline 1748-1784.* Toronto: University of Toronto Press, 1971.

Carroll, Emmerson — A. Joyce Tingley. *Years of Pilgrimage: One Hundred Fifty Years for Christ in First Moncton United Baptist Church.* Hantsport, N.S.: Lancelot Press, 1978.

Gibson, M. Allen. *Along the King's Highway.* [Saint John, N.B.] The Home Mission Board of the United Baptist Convention of the Atlantic Provinces, 1964.

Gibson, Theo T. *Beyond the Granite Curtain: The Story of Alexander McDonald, Pioneer Baptist Missionary to the Canadian North-West.* N.p.,n.d. [1975].

Harris, Joseph Edwin. *The Baptist Union of Western Canada: A Centennial History 1873-1973.* N.p.,n.d. [1976].

Jones, J. Gordon. *Greatness Passing By.* [Biographical Sketches] Brantford, Ont.: The Baptist Federation of Canada, 1967.

King, Edwin D. — J. Gordon Quigley. *One Hundred and Fifty Years of the First Baptist Church, Halifax, N.S.* N.p.,n.d. [1977].

Kirkconnell, Watson. *A Slice of Canada: Memoirs.* Toronto: University of Toronto Press for Acadia University, 1967.

McDormand, Thomas Bruce. *Unforgettable Encounters: Fifty Years of Far-Flung Ministries 1924-1974.* Saint John, N.B., 1974.

Rawlyk, George A. *Henry Alline and The Canadian Baptist Tradition.* Theological Bulletin, McMaster Divinity College, Hamilton Ontario, Vol. IV, No. 4, June 1977.

Smalley, William C. *Come Wind, Come Weather: Reminiscences.* Saint John, N.B.: Lingley Printing Co., 1969.

Stewart, Gordon — George Rawlyk. *A People Highly Favoured of God.* Toronto: Macmillan, 1972.

Tarr, Leslie K. *This Dominion — His Dominion.* Willowdale, Ont.: Fellowship of Evangelical Baptist Churches in Canada, 1968.

Thompson, Margaret E. *The Baptist Story in Western Canada.* Calgary; The Baptist Union of W. Canada, n.d. [1975].

Zeman, Jarold K. *Baptist Roots and Identity.* Toronto: Baptist Convention of Ontario and Quebec, 1978.

Zeman, Jarold K. — Walter Klaassen, eds. *The Believers' Church in Canada.* Brantford, Ont.: The Baptist Federation of Canada — Winnipeg, Man.: MCC (Canada), 1979.

A Catalogue of the Maritime Baptist Historical Collection in the Library of Acadia University was published in 1955. Copies available from the Acadia University Library (Wolfville, N.S. BOP IXO).

Accessions to the Baptist Collection are published annually as part of the report of the Baptist Historical Committee (formerly Historical Records Committee) in the *Year Book of the United Baptist Convention of the Atlantic Provinces* (P.O. Box 7053, Station A, Saint John, N.B. E2L 4S5).

Canadian Baptist Archives at McMaster Divinity College (Hamilton, Ont. L8S 4KI) serve as the depository for Baptist materials from Central and Western Canada. No published catalogue is available. A list of accessions appears annually as part of the report of the Archives and History Committee in the *Year-Book of the Baptist Convention of Ontario and Quebec* (217 St. George Street, Toronto, Ont. M5R 2M2).

BAPTISTS IN CANADA 1760-1980

AN INTERNATIONAL SYMPOSIUM

At

ACADIA DIVINITY COLLEGE

Wolfville, N.S.
October 15-18, 1979

Sponsored by Acadia Divinity College in cooperation with the Baptist Historical Committee of the United Baptist Convention of the Atlantic Provinces and the Baptist Federation of Canada.

More than thirty scholars and church leaders from across Canada and the U.S.A. will present lectures and discuss many aspects of Baptist life in Canada from its beginnings to the present time.

Papers presented at the symposium are scheduled for publication in 1980.

For more information about the program and the planned printed volume, write to:

J.K. Zeman,
Symposium coordinator,
Acadia Divinity College,
Wolfville, N.S. BOP IXO

BX 6495 .D53 A33
Dimock, Joseph, 1768-1846
The diary and related writings
010101 000
0 1163 0186277 1
TRENT UNIVERSITY

BX6495 .D53A33
Dimock, Joseph.
The diary and related writings
of the Reverend Joseph Dimock,
(1768-1846)

DATE | ISSUED TO 328976

328976

IN ATLANTIC CANADA